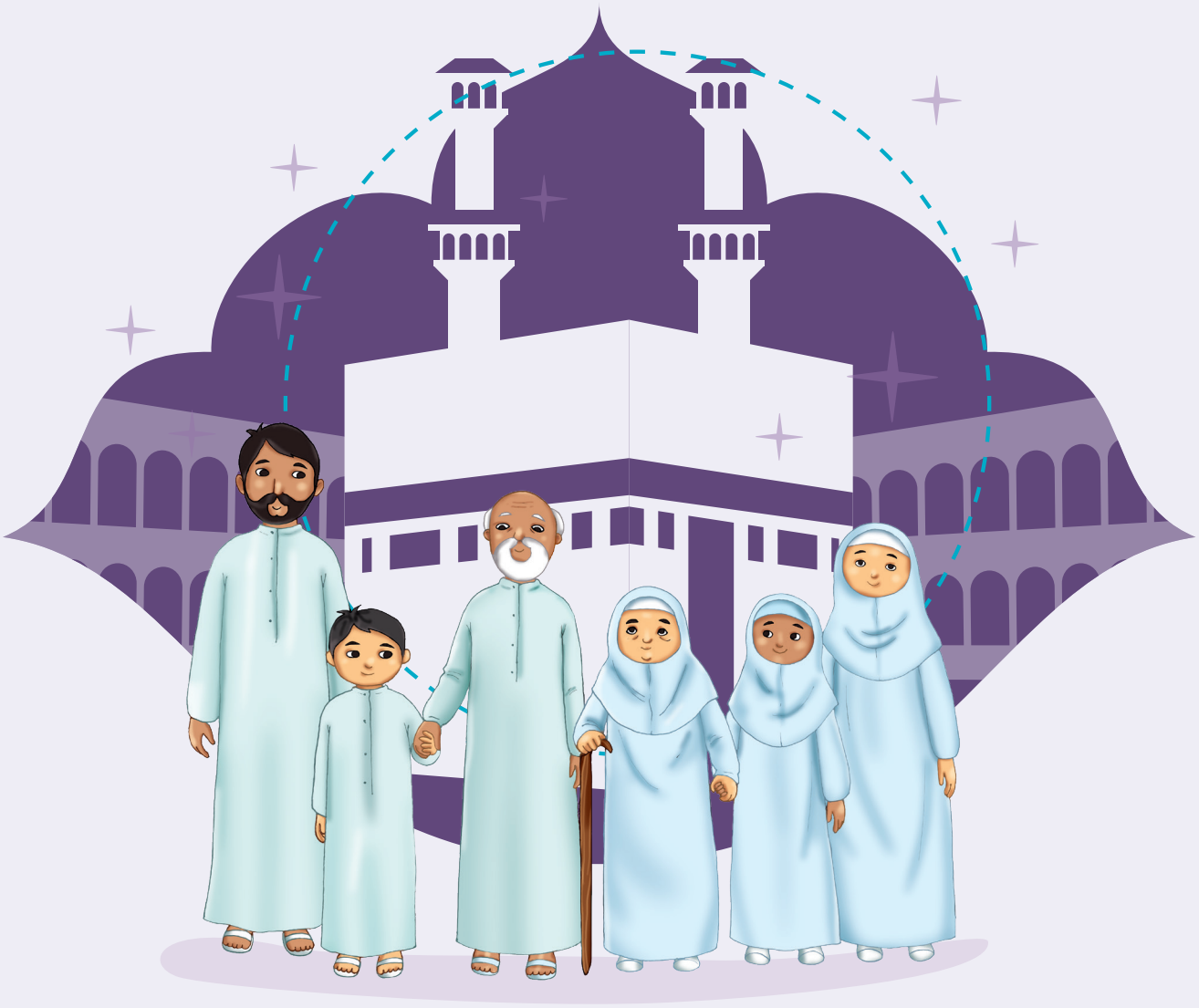
GRADE

5

STEPS TO PERFECTION

An Islamic Curriculum For Children

TEACHER'S GUIDE



Under the Guidance of
MOULANA NABI R. MIR (ABIDI)

AL-KISA FOUNDATION
UNDER THE CLOAK OF GUIDANCE AND MERCY

SABA

STEPS TO PERFECTION

An Islamic Curriculum for Children

GRADE

5

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Dedication

This book is dedicated to the beloved Imām of our time (ʿaj).
May Allah (swt) hasten his reappearance and help us to become his true companions.

Acknowledgments

Prophet Muḥammad (ṣ):
On the Day of Resurrection, the ink of the scholars will be weighed up against the blood of the martyrs, and the ink of the scholars will be heavier than the blood of the martyrs.
(Nahj al-Faṣāḥah, Saying #3222)

The Shiʿa-Muslim Association of the Bay Area and Al-Kisa Foundation would like to thank the authors, editors, and reviewers for their contributions to the Islamic curriculum development project.

We are especially thankful to Shaykh Salim Yusufali, Shaykh Ehsan Ahmadi, Srs. Urooj Kazmi, Samina Ali, Bhavani Ali, Sabika Mithani, Fatima Falahati, Zahra Sabur, Liliana Villalvazo, Amna Hussain, Fatima Hussain, Zahra Eslami, Fathema Abidi, Zehra Abbas, Maryam Hakimpanah, Maryam Ershad, Zahra Memar, Rabab Jafri, Maria Al-Janabi, Shamama Zehra, Irum Abbas, Marwa Kachmar, Nida Syed, Anjum Afzal, Shama Meghjee, Sakina Kermali, Feroz Zaidi, Zenaib Zaidi, Brs. Taymaz Tabrizi, Ali Alsamail, Mohammad Hendijanifard, the Tabatabai family, all the illustrators who allowed us to use their illustrations, SABA, SABA Sunday School Team, RISE Academy, Kisa Kids syllabus committees, teachers, and staff for their support and assistance in the development and testing of the curriculum.

SABA and Al-Kisa Foundation are also very thankful to the Islamic organizations and schools of Ahlul Bayt at London-Stanmore, London-Hujjat, Vancouver, Minnesota, Toronto, and all others whose syllabus and books were used for the inspiration and creation of this curriculum.

Please remember all the people involved in this project in your prayers.

Authors and Editors: Moulana Nabi Raza Mir (Abidi) and Curriculum Committee

With duʿās,

Nabi Raza Mir (Abidi)

Transliteration Chart

Arabic terms in this book have been transliterated according to the following guidelines*:

ء	a, i, or u (initial form)	ص	ṣ
ء	ʾ(medial or final form)	ض	ḍ
ا	a	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	ʿ
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	sh	ي	y

ـَ	a	آ / ـَا / ىٰ	ā
ـِ	i	ـِي	ī
ـُ	u	ـُو	ū
ـّ	double letter		

*Please note that due to limitations, the transliteration is not 100% accurate in capturing tajwīd rules.

Please Note: The sukūn or sākin generally has two shapes, ۡ and ۡ which are both pronounced the same. For the purposes of this material, the ۡ has been used.

Preface

"All praise is for Allah (swt) whose worth cannot be described by speakers, whose bounties cannot be counted by calculators, and whose claim (to obedience) cannot be satisfied by those who attempt to do so; whom the height of intellectual courage cannot appreciate, and the diving of understanding cannot reach; He for whose description no limit has been laid down, no eulogy exists, no time is ordained and no duration is fixed. He brought forth creation through His Omnipotence, dispersed winds through His Compassion, and made firm the shaking earth with rocks."

- Nahj al-Balāghah, Sermon 1

Islamic Sunday schools and full-time Islamic schools in the West have struggled to create a dynamic curriculum for a long time. However, with the grace of Allah (swt), in the past few years, the Islamic educational field has experienced some great achievements. May Allah (swt) bless all those who have endeavored to put together Islamic information to help our children grow. This new edition is an attempt by Al-Kisa Foundation, School of Ahlul Bait (SAB), and RISE Academy to create a curriculum for children of today, which we hope is relevant, vibrant, and engaging. We referred to many different Islamic curricula throughout the course of developing this curriculum and are grateful to them for sharing their work.

As teachers, we are blessed to be able to inherit the honorable job of teaching from the Prophets. The Prophets' main mission was to teach and nurture the human being. As Allah (swt) says in the Qurʾān, *"It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom"* (Noble Qurʾān, 62:2). Thus, as individuals who strive for our students, we have two main jobs: to teach our students and to nurture them through these teachings, so that they can develop their souls and fulfill the purpose for which Allah (swt) has created us. While teaching is the most valued job in the eyes of Allah (swt), it also comes with many challenges. As teachers, we must constantly remind ourselves of the value of this great job.

It is our responsibility to nurture our children and students through knowledge and help them become individuals that make good choices, which will lead them to become true and strong believers. In this path, as teachers, we must remember to be reliant only on Allah (swt), be hopeful, be sincere, be responsible, be safe, and be flexible.

The present curriculum also has a teacher's guide portion that we pray will be a useful tool and resource for teachers to refer to and aid them in their job of teaching. InshāʾAllāh, the Teacher's Guide will help you engage students and provide suggestions and ideas for projects to help students better grasp the material.

The philosophy behind this revision of the curriculum was to establish a strong foothold on the guiding force of our religion: the Uṣūl ad-Dīn and Furūʿ ad-Dīn. That is why you will see that beginning from 1st grade, these two concepts are emphasized and gradually

increase in depth all the way until 6th grade. Furthermore, we wanted to incorporate a more project-based and story-based curriculum that engages students and allows them to develop a strong bond with Islam and the teachings of the Ahlul Bayt (ʿa).

We attempted to include general information that we felt children need to know in order to be educated and successful Muslims. Overall, the curriculum is divided into four core areas: ʿAqāʾid, Fiqh, History, and Akhlāq. For grades 1-3, the Furūʿ ad-Dīn are included in the ʿAqāʾid section, but for grades 4-6, it has been moved to the Fiqh section. This is to help students to first understand the basics of the Furūʿ ad-Dīn and then gradually increase their understanding and practical application.

In each grade, we have covered all of the Uṣūl ad-Dīn and the Furūʿ ad-Dīn, which are analyzed more extensively each year. It is our firm belief that a strong foundation gives way to a healthy growth, which is why there was great emphasis on this. We referenced many other curricula in developing this section and thank them for their contributions.

Furthermore, in the Fiqh section, we tried to incorporate those Fiqh topics that are relevant and integrate more stories in order to make it more interactive for students.

You will find that the History section has a greater emphasis on stories. By introducing the Maʿṣūmīn through stories that highlight their characteristics, the hope is that children will be able to connect to them and develop a bond and unfaltering love that will take root in their hearts. The History section in Kindergarten focuses solely on the Ahlul Bayt (ʿa). In first grade, the students learn about the first seven Maʿṣūmīn, and in second grade the last seven. Then, in third grade, they once again review all 14 Maʿṣūmīn. In fourth grade, students will learn about the lives and messages of the Prophets. Finally, in fifth and sixth grades, students will take a comprehensive look at the life of the Noble Prophet (ṣ).

We attempted to make the Akhlāq section aesthetically-pleasing through colorful illustrations, ahadith, and ayahs from the Qurʾān. In the older grades, we attempted to include more relevant stories that would allow them to form tangible connections with the lessons.

Any Islamic school should feel free to use this curriculum. If you are using this curriculum, please do let us know so that we may keep in contact. Similarly, please let us know if you have found any errors or would like to give us feedback; this will definitely help us, and is appreciated.

I want to thank all of those who were involved in this great project. I pray that Allah (swt) accepts our efforts and gives us more strength to continue our mission.

With duʿās,

Nabi R. Mir (Abidi)

About the Board ʿĀlim

Moulana Nabi R. Mir (Abidi) is a scholar, an educator, a father, and an enthusiast for creating educational infrastructure and Islamic resources for the benefit of the global community. He is a pioneer of always thinking "outside of the box" by supporting the creation of innovative materials to engage young readers to pick up Islamic books, interact with Qurʾānic games, learn from the Steps to Perfection Curriculum, and begin their life-long journey of holistic education.

Being a dedicated student and graduate of *Darse Khārij* from the *Ḥawzah* (the highest level of Islamic Studies in the seminary), Moulana Abidi understands the intrinsic value of Islamic education. Also, having grown up in India, and now residing in the United States, he has had the honor of traveling to various communities and meeting many community leaders. He values the importance of collaboration and working together to optimize our communal potential and create open source platforms so that information and resources are available and accessible to everyone around the world.

You, dear reader, are now part of the Al-Kisa family.
Share the word, and join the mission.

Goals

Salāmun ʿalaykum.

Below are some basic goals and concepts we believe are necessary for a child to know at this age. Use these guidelines to better understand how much the child will learn and prepare yourself for teaching.

At the end of the book, there is an assessment for the teacher and parents/guardians to use as a tool to test the child and see if they have met these goals. While they take the test, check to see whether they are able to answer the questions independently, or if they need some help. After they have completed the assessment, see the areas they know and the areas where they still need guidance.

ʿAqāʾid

1. Ar-Raḥmān and ar-Raḥīm
2. Concept of a Miracle
3. The two occultations (Ghaybah)
4. Stages of Qiyāmah

Fiqh

1. Muṭahhirāt
2. In-depth understanding of the Furūʿ ad-Dīn
3. Ḥijāb

History

1. Ancestors of Prophet Muḥammad (ṣ)
2. The life of Prophet Muḥammad (ṣ)
3. Imām Ḥusayn (ʿa) and Karbalāʾ
4. History of Muslims in America

Akhlāq

1. Merits of akhlāq
2. Manners of talking
3. Rights of others

A Letter to Teachers

Dear Teacher,

Salāmun ʿalaykum. You are honored with a great duty —the duty of the Prophets— and that is, teaching. As you know, teaching is an ever-evolving duty, and one that requires teachers themselves to constantly be in a state of learning.

As you may have noticed, the newest revision of the Steps to Perfection curriculum features a new form of transliteration with diacritic characters in all the books, from Kindergarten to 6th grade. The decision to switch to this standard was reached after much deliberation and advice from our advisor board of scholars and educators. Due to limitations in the English alphabet, there are many different spellings of Arabic terms, none of which truly capture the correct pronunciation of certain terms, and there is no real standard that exists. This can be confusing for our children. Therefore, our main goal is to help them pronounce these terms correctly. If we teach them from the beginning, this will help them have proper pronunciation right from the beginning.

Although there is a slight learning curve on understanding how to read words according to the new transliteration standards, it is a useful skill. With these guidelines, we are better able to teach students the proper and correct pronunciation of Arabic words more accurately.

The first lesson in this book is a lesson on introducing the new transliteration standards to students and helping them understand how to read the words with the diacritics. We hope that this lesson will help students strengthen their pronunciation and recognition of Arabic words.

If you are not already familiar with the transliteration guidelines, we suggest you read through the first lesson so that you are more familiar and able to transfer this knowledge to students.

If you have any suggestions or feedback, please feel free to email us at
info@alkisafoundation.org

Transliteration Lesson

TASK BAR

KEY WORDS

- Transliteration
- Fatḥah فَتْحَة
- Kasrah كَسرَة
- Ḍammah ضَمَّة

READING

Students will use the Transliteration Guidelines page as a guide to help them transliterate words.

ACTIVITY

WORKSHEET: Students will complete a worksheet to help them practice reading and transliterating with diacritics.

This lesson is meant as an introductory lesson to familiarize students with the transliteration standards used throughout the textbook. Ensure every student has a copy of the textbook. Give them a few minutes to look through the textbook.

SAY: As you were looking through your textbook, what did you notice about some of the words? (Wait for answers.)

SAY: Yes, you must have noticed that some of the letters have weird lines, dots, or apostrophes. What do you think these represent? (Wait for answers.)

SAY: Good guesses! These letters have different symbols on top, under, before, or after them, because they represent Arabic letters. At this time, ask students to open up to the Transliteration Guidelines page.

SAY: Does anyone know what "transliteration" means? (Wait for answers.)

SAY: Transliteration is when you write out letters from different languages, whose letters or script are different from English, into English. Are the Arabic and English languages the same? No, they're not! This is the same with Urdu, Farsi, Japanese, Mandarin, and many other languages. So, if we want to write an Arabic word, such as Allah, in English, we have to use different English letters to write out that word. But what problem might we run into? (Wait for answers.)

SAY: Although many English letters have the same sound as Arabic letters, there are some Arabic letters whose sounds do not exist in English. Let me give you an example. Which English letter sounds like the Arabic letter م (mīm or mm sound)? (Wait for answers.)

SAY: Good! The English letter m sounds like the Arabic letter م. They both make the mm sound. But what about the Arabic letter ض (ḍād)? Is there an English letter that sounds like that? (Wait for answers.)

SAY: No, there is no letter in English that sounds like ض. This is why when we want to transliterate the letter ض, we write the letter d with a little dot under it (ḍ). This lets the reader know that they should pronounce that letter like a ḍawḍ. For example, they might come across this word as they're reading (write this out on the white board): ḍabb. They will know that they should not pronounce this as dabb (دَبّ) or zabb (زَبّ), because that would be wrong. Rather, they will pronounce it as ḍabb (ضَبّ). This chart in the beginning is very handy because if you ever come across a word in the textbook, and you're not sure which letter it is, you can always turn to this page to see. Let's practice! I'm going to write a transliteration letter on the board, and you have to tell me which Arabic letter it is. You can use your chart as a cheat sheet!

TASK BAR

- R (ر)
- Ẓ (ظ)
- Ḥ (ح)
- Q (ق)
- W (و)
- Y (ى)
- Ṣ (ص)
- SH (ش)
- ʿ (ع)

ف	ثُ	خ
لَ	بُ	وَ
حَ	ذُ	

مِن (min)

رَجَب (Rajab)

خَالِق (Khāliq)

فَاطِمَة (Fāṭimah)

سُورَة (sūrah)

حَقّ (ḥaqq)

Take turns writing the following letters on the board, and have students figure out which Arabic letters they are. This will help them become more familiar and comfortable with the alphabet:

R (ر)	Ẓ (ظ)	Ḥ (ح)	Q (ق)	W (و)
Y (ى)	Ṣ (ص)	SH (ش)	ʿ (ع)	

SAY: Good! You guys are becoming experts! Now, in addition to letters, Arabic also has vowels or ḥarakāt. Can anyone name these ḥarakāt for me? (Wait for answers.)

SAY: Good! The Arabic vowels are fatḥah, kasrah, and ḍammah. When a word has one of these vowels on top of it, these vowels are represented by different letters also. A fatḥah is represented by the letter "a." A kasrah is represented by the letter "i." And a ḍammah is represented by the letter "u." Let's practice these with some examples. Can anyone tell me if I have the letter ف with a fatḥah on top, how would I transliterate this?

Write فَ on the board, and call up a volunteer to write the English equivalent (fa). Do a few examples like this with the following letters:

ثُ	خِ	لَ	بُ
وَ	حَ	ذُ	

SAY: Excellent, you are really getting the hang of this! Now, you must have also seen that there are some letters that have lines on them. Actually, there are only three: ā, ī, and ū. (write these letters on the board.) Looking at your chart, what do these lines represent? (Wait for answers.)

SAY: Good, these represent long vowels. So, for example, we might see this written: mā (write this on the white board.) This represents the letter م with a fatḥah and an alif (Write مَا on the board). This means that I pronounce the ā with a long sound, like aa. So, I don't say ma, I say maa (exaggerate the long a). Let's try another example. If I see "tū" (write on the board), who can tell me what this would look like in Arabic?

How would I say it? (Answer: تُو, pronounce "too" with an elongated oo sound).

SAY: You guys are doing great. Let's practice writing out a few words! Write the following words on the board, one at a time, and work with students to figure out how to transliterate them:

مِن (min)
رَجَب (Rajab)
خَالِق (Khāliq)
فَاطِمَة (Fāṭimah)
سُورَة (sūrah)
حَقّ (ḥaqq)

Then, have students complete the WORKSHEET located in the TASK BAR

Transliteration Practice

For each of the Arabic letters below, write their English transliteration:

1 م m

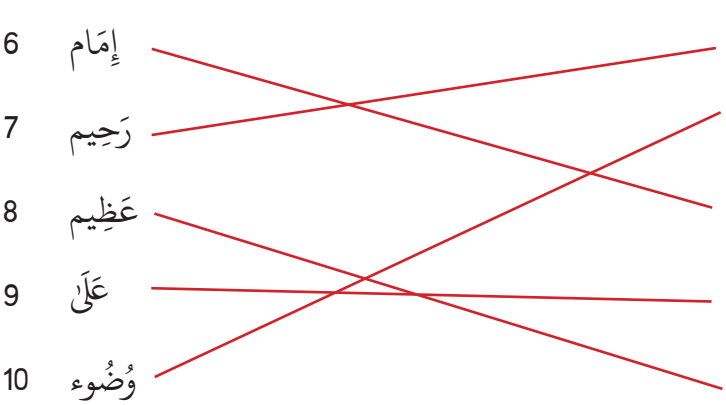
2 ص ṣ

3 ح ḥ

4 ط ṭ

5 ء ʾ

Match each of the Arabic words below with their English transliteration:



Transliterate the following words:

11. نَبِي Nabī

12. حَجّ Ḥajj

13. خُمْس Khums

14. جَنَّة Jannah

15. ذِكر Dhikr

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ʿAQĀʾID
(BELIEFS)

CHAPTER 1:

TAWḤĪD

Teaching Guide 1.1: Tawḥīd

TASK BAR

KEY WORDS

- Tawḥīd تَوْحِيد
- Tawḥīd in ṣifāt صِفَات
- Tawḥīd in ʿibādah عِبَادَة
- Tawḥīd in ṭāʿah طَاعَة
- Tawḥīd in mālikiyyah مَالِكِيَّة
- Tawḥīd in tawakkul تَوَكُّل
- Tawḥīd in ikhlāṣ إِخْلَاص
- Tawḥīd in muḥabbah مُحَبَّة

LINK

LINK is an acronym for 4 tasks students will do with a specific subject.

L: List what you know about the subject

I: Inquire or ask questions about the subject that you would like the answers to

N: (Take) Notes about the subject from the reading or from a Teacher's lecture

K: (Show) Knowledge about the subject through a project or presentation

READING

Students can follow along with their teacher by turning to the "Tawḥīd" reading page.

ACTIVITY

THINK OF ALLAH (SWT):

Students will write about how they can implement Tawḥīd in various scenarios.

In this lesson, students will learn about Tawḥīd in more detail.

SAY: Can someone remind me what the 5 Uṣūl ad-Dīn are? (Wait and listen for answers.)

SAY: Good. Tawḥīd, ʿAdālah, Nubuwwah, Imāmah and Qiyāmah. Today we are going to learn more about what Tawḥīd means. We will work on an activity called LINK to see how much you know and how much you can learn by the end of this lesson.

At this time, do the LINK activity, located in the TASK BAR. Give students 3 minutes to do the "L" and write down their ideas on the board. Then, give them 5 minutes to do the "I" and you can either write their responses on the board or on chart paper so that you can revisit their questions after the lesson. After this lesson is complete, challenge students to answer their own questions about Tawḥīd or have them research answers on the web or conduct interviews with those that are knowledgeable in the community. This teaches them to research answers on their own instead of someone always having to spoon feed the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After completing the Inquiry part of LINK, students should now turn to the READING page for this section on the subject of Tawḥīd, located in the TASK BAR. They should now do the "N" part of LINK, which is to take notes from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

After the reading, ask the following questions to the students to gauge their understanding of the text.

SAY:

Explain the answer the woman who was working on the spinning wheel gave about her belief in Allah (swt) when the Prophet (ṣ) asked her about it.

- What does Tawḥīd mean?
- What does "Tawḥīd in ʿibādah" mean?
- Give an example of Tawḥīd in which one trusts in no one but Allah (swt).
- Explain what Tawḥīd in actions means.

Now for the "K" part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about Tawḥīd. If time permits, have students present their projects to each other or even to younger children.

Students can then do the ACTIVITY located in the TASK BAR.

Lesson 1.1: Tawḥīd

Tawḥīd (Oneness of Allah (swt))

Tawḥīd means that Allah (swt) is one. He does not have any partner. He has no parents or children. He does not need anything, but everything needs Him. There is nothing equal to Him. Unlike the word God, which can be made into goddess or gods, there is no plural form of the word Allah (swt).

One day, the Prophet (ṣ) and some of his companions were going out. On the way, they saw an old woman working at a spinning-wheel and heard her praising Allah (swt) for His bounties. The Prophet (ṣ) went up to her and inquired about her health. Then, he said to her, "Your faith in Allah (swt) is good to see. Would you tell me what made you believe in Allah (swt)?"

Upon hearing this, the woman stopped working on the spinning-wheel, thought for a moment, and then replied, "O Prophet of Allah! Do you see this spinning-wheel? As soon as I stop moving it, it can't spin. When this happens with such an ordinary thing, how can it be possible that such a big universe should work so well without a driving force? There must be someone to run it, someone who must be controlling every detail! That can only be Allah, who is the Creator and the Master of everything!"

The Prophet (ṣ) was very pleased with the old woman's reply. He told his companions, "Do you see how this old lady has come to know about Allah (swt) in such a fine and simple way? Your faith in Allah (swt) should also be firm like hers."

Question: How does a person's Tawḥīd become stronger?

Tawḥīd means to believe in the oneness of Allah (swt) and reject all other idols, physical or mental. For example, in addition to rejecting statues as gods, we must also not make other things, such as celebrities or false ideologies, idols whom we follow. We can only call ourselves Muslims when we have destroyed all our idols. In order to do so, we have to strengthen our Tawḥīd. Tawḥīd has different levels and aspects. Tawḥīd is one concept, but it has levels, just like light is one, but it has different intensities. So, the stronger someone's Tawḥīd becomes, the closer they become to Allah (swt) and the higher their level of perfection is Tawḥīd can be practiced in all levels of life.

1. Tawḥīd in ʿIbādah (Worship):
The niyyah (intention) for worship must be solely for Allah (swt). Imām ʿAlī (ʿa) has said that if we truly want to know our level of sincerity, then we must compare the ṣalāh we pray in front of others to that which we pray alone. In other words, when we are alone, do we pray as nicely as we do when we pray in front of others? Do we have the same akhlāq in private that we do in public?

We can do this by trying our hardest to concentrate while praying. A good way to do this is by paying attention to every step of wuḍūʾ and its philosophy, reciting the adhān and iqāmah before ṣalāh, and asking Allah (swt) to help us focus before starting ṣalāh. Even then, thoughts of friends and sports might come into our head, but we should try our hardest to bring our mind back on track and focus on our ṣalāh, our actions, and what we are saying.

Shaykh Attar Nishapouri wrote the following parable:

There was a worshiper who went to the masjid at night, promising himself that he would pray until the morning. In the middle of the night, as he was praying, he heard a noise and realized someone had entered the masjid. Now that someone was watching him pray, he felt like he had to impress that person and be watchful as to how he prays. He lengthened his duʿāʾ and began crying in his worship. When he finished his prayer, after his last Allāhu Akbar, he looked behind, and lo and behold, he saw a dog sitting at the door.

2. Tawḥīd in the Ṣifāt (Attributes) of Allah (swt):
Each attribute has levels of perfection. Allah (swt) has the highest level of perfection of each attribute. For example, we have many people who are knowledgeable — a 5th grader, college student, and scholar — but when we say Allah (swt) is al-ʿAlīm, we are saying that He has the highest, most perfect level of knowledge.

Similarly, mothers are merciful, but when we say Allah (swt) is merciful, He has the highest and most perfect level of mercy.

3. Tawḥīd in Ṭāʿah (Obedience):
True obedience can only be for Allah (swt). After all, He is the one who has given us everything and knows what is best for us. As Muslims, we should follow only the orders of Allah (swt).

Once, there was a very simple man who used to clean sewers. The man was aware that Allah (swt) is the All-Knowing Creator of the universe; hence, he always listened to Allah (swt) and obeyed Him. One day, while he was cleaning the sewers, something terrible happened. A boy from the top of a very tall building fell. People around stared in horror.

Quickly, the simple man came forward and said, “O Allah, my child!” The child’s fall slowed down and he made it safely into the arms of the man. Now, a large crowd had gathered, and everyone was amazed by what they had just seen. When the boy safely landed on the ground, everyone surrounded him and the man. They asked,

"Who are you, a Prophet of Allah?!" The man replied, "No, I'm just a simple man." They asked, "How did you get such great spiritual powers? What's your secret?" He said, "Nothing special. I have always listened to Allah (swt) and obeyed Him. Everything Allah (swt) said to do or avoid, I said, 'Okay.' This one time, I said, 'O Allah, my child,' and Allah (swt) said, 'Okay.'"

Tawḥīd in Mālikiyyah (Ownership)

"Say: O Allah, the Master of the Kingdom! You give the kingdom to whoever You want and You take away the kingdom from whoever You want…" (Noble Qurʾān, 3:26)

Allah (swt) is the sole owner of power, whether it is in the natural or in the supernatural, which means that the kingdom mentioned in the Qurʾān is not just this temporary world. Yazīd tried to argue that Allah (swt) was the one who had given him all the power in this world, so this was His wish. Sayyidah Zaynab (ʿa) disproved his argument with the Qurʾān, by saying that temporary glory given to a tyrant does not mean that he legally deserves it. One reason Allah (swt) gives power to tyrants is so that they can be punished more by committing more sins as a result of their worldly power. True glory, however, belongs to Allah (swt), which will become clear on the Day of Judgment, where only Allah (swt) will be the true owner (Mālik) of the Kingdom (Mulk).

Tawḥīd in Tawakkul (Trusting none but Allah (swt))

The Tawakkul of One Strong Child

There was a terrible drought in a village. So, the people got together and decided to offer the special ṣalāh asking for rain. They went to the scholar of the village and asked him to pick a time when they could all get together and he could lead them in performing the special ṣalāh.

He agreed and said, "Tomorrow, come out barefoot, as a sign of your humbleness. We will go outside the village and into the desert where we will perform the ṣalāh asking for rain."

The next day, they all got together in the desert. The scholar looked around at everyone and noticed one child who had come with an umbrella. Without starting the ṣalāh, the scholar suddenly started walking home. People ran up to him and asked, "Why aren't you praying the ṣalāh?!"

He replied, "Because there is only one person amongst you who has true belief, reliance, and tawakkul in Allah" and pointed to the child with the umbrella.

Tawḥīd in Ikhlāṣ (Sincerity in Actions)

Tawḥīd in ikhlāṣ means that you perform your actions only for Allah (swt), not only to get praise from others.

The Worshiper and Shayṭān

In the tribe of the Banī Isrāʾīl, there was a worshiper of Allah (swt). They told him that there was a tribe nearby that was worshiping a tree. With anger, he took an axe and went toward the tree to cut it down. On the way, he saw Shayṭān in the form of an old man.

Shayṭān asked him, "Where are you going?" He answered, "I am going to cut down a tree that people are worshiping. I want them to worship Allah, not the tree."

Shayṭān replied, "You don't need to do that. Allah has Messengers and Prophets. If he really wanted the tree to be cut down, He would tell them to do it."

The man replied, "No, I must do it." Shayṭān tried to stop him, and they got into a wrestling match. Finally, the worshiper won.

Shayṭān said, "Let me tell you something that might change your mind. You are a poor man. If you had some wealth, you could help so many people, and that would be better than cutting down the tree. If you do not cut the tree, I will put two dinars under your bed every night."

The worshiper said, "Really?! Well, I could give one dinar to ṣadaqah and use the other dinar. This would be better than cutting down the tree. You're right! No one has ordered me to cut down the tree. It's not my responsibility!"

For two days, every morning when the man woke up, he found two dinars under his pillow. But on the third day, he didn't find any dinars under his pillow. Upset, he took his axe and went toward the tree. Again, he saw Shayṭān, who asked, "Where are you going?"

He replied, "To cut down the tree."

Shayṭān said, "I won't allow it!" Once again, they got into another wrestling match. This time, Shayṭān won.

Shayṭān said, "Return or else I will kill you!"

The worshiper replied, "Alright, I will return! But first, I have a question. How come it felt like I was stronger the first time, but now you are stronger?"

Shayṭān said, "Because the first time, you were going to cut down the tree sincerely for Allah, so He made you stronger than me. But this time, you are cutting it down because of a few dinars, and that is why I am stronger than you."

Tawḥīd in Maḥabbah
(Devotion to None but Him)

A Muslim is someone who loves and hates only for the sake of Allah (swt). In other words, Allah (swt), and Allah (swt) alone, is responsible for everyone and everything, and He alone is the One we should worship, seek help from, and love. This was demonstrated clearly in Karbalāʾ by Imām Ḥusayn (ʿa) and his family and companions, who gave up everything they loved only for the sake of Allah (swt).

Activity 1.1: Think of Allah (swt)

We have to think of Allah (swt) during all of our actions, even when we are at school, at our friend's house, or on vacation. Write down different ways we can do this under each picture and which level of Tawḥīd they belong to.

At School

Listen to my teacher (ṭāʿah)

Study, but also trust Allah (swt) (tawakkul)

Have good, pious friends (muḥabbah)

At a Friend's House

Pray ṣalāh on time (ṭāʿah)

Don't show off when praying (ikhlāṣ)

Only eat ḥalāl food there (ṭāʿah)

On Vacation

Wear proper ḥijāb on the beach (ṭāʿah)

Recite duʿās for protection on the plane (tawakkul)

Spend time with my family for the sake of Allah (swt) (muḥabbah)

CHAPTER 2:

ASMĀ'UL ḤUSNĀ

Teaching Guide 2.1: Asmāʾul Ḥusnā

TASK BAR

KEY WORDS

- Asmāʾul Ḥusnā الأَسْمَاء الحُسْنَىٰ
- Attributes
- Ar-Raḥmān الرَّحْمَان
- Ar-Raḥīm الرَّحِيم
- Al-Mālik الْمَالِكْ

LINK

LINK is an acronym for 4 tasks students will do with a specific subject.

L: List what you know about the subject

I: Inquire or ask questions about the subject that you would like the answers to

N: (Take) Notes about the subject from the reading or from a Teacher's lecture

K: (Show) Knowledge about the subject through a project or presentation

READING

Students can follow along with their teacher by turning to the "Asmāʾul Ḥusnā" reading page.

ACTIVITY

CROSSWORD: Students will do a crossword to find the names of Allah (swt) they learned about.

In this lesson, students will learn more about Asmāʾul Ḥusnā.

SAY: Does anyone remember what Asmāʾul Ḥusnā means?

Wait and listen for answers.

SAY: Good. Asmāʾul Ḥusnā are the beautiful and perfect names of Allah (swt). Today, we are going to learn more about what the Asmāʾul Ḥusnā are. But first, we will do an activity called LINK to see how much you already know and how much you can learn by the end of this lesson.

At this time do the LINK activity, located in the TASK BAR. Give students 3 minutes to do the "L" and write down their ideas on the board. Then give them 5 minutes to do the "I" and you can either write their responses on the board or on chart paper so that you can revisit their questions after the lesson. After this lesson is complete, challenge students to answer their own questions about Asmāʾul Ḥusnā or have them research answers on the web or by conducting interviews with those who are knowledgeable in the community. This teaches them the responsibility of researching the answer instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should now turn to the READING page for this section on the subject of Asmāʾul Ḥusnā located in the TASK BAR. They should now do the "N" part of LINK, which is to take notes from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

Now for the "K" part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about Asmāʾul Ḥusnā. If time permits, have students present their projects to each other or even to younger children.

Students can then do the ACTIVITY located in the TASK BAR.

Note to Teachers: Even though in Islamic theology there is a difference between name and attribute we will be using them interchangeably with one meaning.

Lesson 2.1: Asmāʾul Ḥusnā

Asmāʾ= Names

Ul Ḥusnā = Beautiful and Perfect

Asmāʾul Ḥusnā are the Beautiful and Perfect Names of Allah (swt), which refer to His attributes. Allah (swt) has many attributes. Of these, 99 are more famous. In the Noble Qurʾān, we find the following verses:

There is no god except He; His are the Greatest Names (20:8)

Say: Call upon Allah or call upon the All-Kind God (ar-Raḥmān); whichever you call upon, He has the Greatest Names (17:110)

To Allah belong the Greatest Names; therefore, call upon Him (7:180)

In order to familiarize ourselves with Allah's attributes, it is best to refer to the Qurʾān and ḥadīth. Imām Jaʿfar aṣ-Ṣādiq (ʿa) quoted his forefathers that Rasūlullāh (ṣ) used to say, "There are 99 attributes — 100 minus one — of Allah; whoever counts (learns) them will enter Paradise."

He is also quoted saying that whoever learns these attributes by heart and truly understands their meanings (and acts upon them) will enter Paradise. Therefore, one should be familiar with the true meanings of these names.

The 99 names are a synonym for "Allah." In fact, each of the names refers to a certain trait of Allah (swt). Together, the 99 names make up the name Allah (swt). So, the name "Allah" includes all the attributes of perfection and beauty and represents the One and Unique God. The term Allah (swt) is therefore the proper name for the Creator and Sustainer who controls the entire universe and who alone is worthy of the highest honor, respect, and admiration, and He is the only one worthy of worship.

Allah's attributes describe His various powers, and the entire creation is a reflection of Asmāʾul Ḥusnā. Each object in the universe reflects some power of Allah (swt), such as His joy, love, and magnificence. That is why when we look at this world, we see beauty, splendor, greatness, power, and joy.

Prophet Muḥammad (ṣ) once said that we should "inspire" ourselves with the "qualities of Allah."

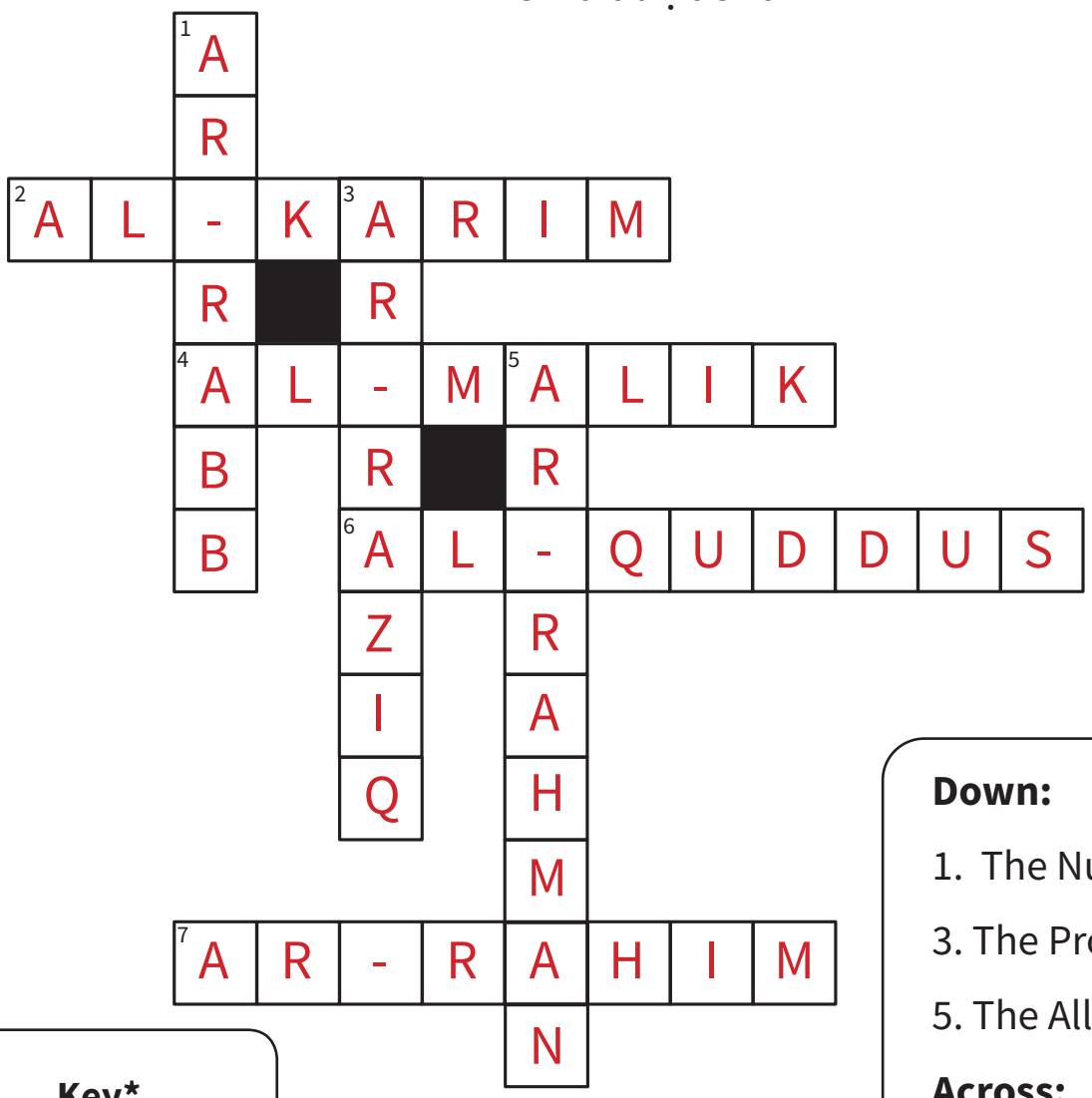
We should, therefore, learn, reflect upon, understand, and recite the beautiful names of Allah (swt) and use them to call upon Him.

In this class, we will concentrate on the following names:

- **Ar-Raḥmān** = the All-Kind
- **Ar-Raḥīm** = the All-Merciful
- **Al-Mālik** = the Master

Activity 2.1: Crossword

Asmā'ul Ḥusnā



Down:

1. The Nurturer
3. The Provider
5. The All-Kind

Across:

2. The All-Generous
4. The Owner
6. The All-Holy
7. The All-Merciful

Key*

- Ar-Raḥmān
- Ar-Raḥīm
- Al-Mālik
- Al-Karīm
- Al-Quddūs
- Ar-Rabb
- Ar-Rāziq

*Please note that for the crossword, diacritic marks (e.g., ā, ī, ḥ) are not used. Instead, just write the letter without the mark.

Teaching Guide 2.2: Ar-Raḥmān and Ar-Raḥīm

TASK BAR

READING

Students can follow along with their teacher by turning to the "Ar-Raḥmān and Ar-Raḥīm" reading page.

ACTIVITY

REVIEW: Students will answer questions based on the reading.

In this lesson, students will learn about two of Allah's attributes, Ar-Raḥmān and Ar-Raḥīm, in more detail.

SAY: Allah (swt) is a name that is inclusive of all of His attributes. It is His most complete name, which is why we call Him Allah (swt). Allah (swt) has an essence, or internal nature, that no one can understand. However, He also has certain attributes that help us understand Him better. We have learned many attributes of Allah (swt). For example, He is Al-Khāliq (the Creator) and Ar-Rāziq (the Provider). But did you know that His attributes are of two different types?

The first type of attributes are those that are a part of Him no matter what because they are part of His essence or nature. These are called "ṣifāt adh-dhātī" or "essential attributes." This means that these attributes are part of Allah's essence and thus, always have and always will be a part of Him.

The second type of attributes are those that are derived from His actions. These are called "ṣifāt al-fiʿlī" or "derived attributes." When something is derived, it means it is taken from something else. For example, we derive (or take) orange juice from oranges! So, when we say something is a "derived attribute," it means that we derive (or take) it from that person's actions.

Let's understand this a little better. Look at a house, for example. A house has some essential attributes that are a part of its essence, no matter what. For example, it provides shelter, keeps a person safe, and gives warmth. These are essential attributes about the house that will not change because they are a part of its nature and what makes a house, a house.

Then, you have those derived attributes that are taken from the house. For example, a house might have pink paint and modern furniture. Or, if someone changes it up, the house can be painted green and have old-fashioned furniture. These are the house's derived attributes because they are taken from its qualities. Now, let's look at some attributes of Allah (swt) and see which categories they fall into.

We already know about Allah's attributes Ar-Raḥmān and Ar-Raḥīm. Both of these are qualities of Allah's kindness, but each one is a special kind of kindness. Ar-Raḥmān is that kindness that is for everyone — Muslims and non-Muslims, believers and non-believers. As Ar-Raḥmān, Allah (swt) provides everyone with things like air, water, and food. On the other hand, ar-Raḥīm is the special kindness that Allah (swt) reserves for the believers, like Jannah (Heaven), the blessing of talking to Him through ṣalāh, the blessing of ḥajj, etc.

There is another difference between the two. Ar-Raḥmān is an essential attribute, and Ar-Raḥīm is a derived attribute. Ar-Raḥmān is built into Allah (swt) and is something He always was and will be. Ar-Raḥīm, on the other hand, is something we derived from His actions. We derive this attribute when we see His special acts of kindness toward believers, like giving us a high status on the Day of Judgment. An example of Allah's mercy is visible in this story below. [Read the story in the text.]

This story is a great example of Allah's mercy. Look at the amazing knowledge He gave the birds. The birds use this knowledge to get through the hard times. Allah's mercy is divided into 100 parts; only one part is from His attribute Ar-Raḥmān, and 99 are part of His attribute Ar-Raḥīm. So, all the kindness we see in the world is just ONE part of His mercy. Ninety-nine of the parts are from His attribute Ar-Raḥīm, which is reserved only for the believers!

At this time, students can complete the ACTIVITY located in the TASK BAR.

Lesson 2.2: Ar-Raḥmān and Ar-Raḥīm

Ar-Raḥmān = The All-Kind
Ar-Raḥīm = The All-Merciful

Essential vs. Derived Attributes

Allah (swt) is a name that is inclusive of all of His attributes. It is His most complete name, which is why we call Him Allah (swt). Allah (swt) has an essence, or internal nature, that no one can understand. However, He also has certain attributes that help us understand Him better. We have learned many attributes of Allah (swt). For example, He is Al-Khāliq (the Creator) and Ar-Rāziq (the Provider). But did you know that His attributes are of two different types?

The first type of attributes are those that are a part of Him no matter what because they are part of His essence or nature. These are called "ṣifāt adh-dhātī" or "essential attributes." This means that these attributes are part of Allah's essence and thus, always have and always will be a part of Him.

The second type of attributes are those that are derived from His actions. These are called "ṣifāt al-fiʿlī" or "derived attributes." When something is derived, it means it is taken from something else. For example, we derive (or take) orange juice from oranges! So, when we say something is a "derived attribute," it means that we derive (or take) it from that person's actions.

Let's understand this a little better. Look at a house, for example. A house has some essential attributes that are a part of its essence, no matter what. For example, it provides shelter, keeps a person safe, and gives warmth. These are essential attributes about the house that will not change because they are a part of its nature and what makes a house, a house.

Then, you have those derived attributes that are taken from the house. For example, a house might have pink paint and modern furniture. Or, if someone changes it up, the house can be painted green and have old-fashioned furniture. These are the house's derived attributes because they are taken from its qualities.

Now, let's look at some attributes of Allah (swt) and see which categories they fall into.

Ar-Raḥmān and Ar-Raḥīm

We already know about Allah's attributes Ar-Raḥmān and Ar-Raḥīm. Both of these are qualities of Allah's kindness, but each one is a special kind of kindness. Ar-Raḥmān is that kindness that is for everyone — Muslims and non-Muslims, believers and non-believers. As Ar-Raḥmān, Allah (swt) provides everyone with things like air, water, and food.

On the other hand, ar-Raḥīm is the special kindness that Allah (swt) reserves for the believers, like Jannah (Heaven), the blessing of talking to Him through ṣalāh, the blessing of ḥajj, etc.

But let's look at these attributes from another angle. Ar-Raḥmān is an essential attribute, and Ar-Raḥīm is a derived attribute. Ar-Raḥmān is built into Allah (swt) and is something that is

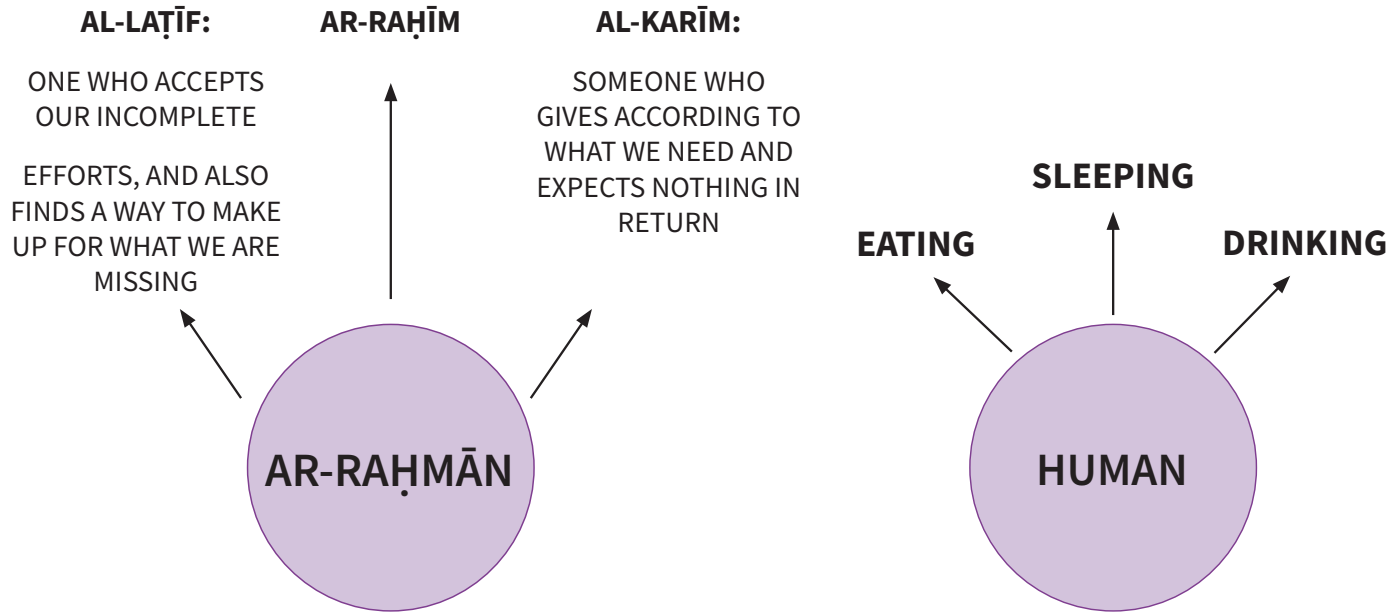
always a part of Him. Ar-Raḥīm, on the other hand, is something we derived from His actions. We derive this attribute when we see His special acts of kindness toward believers, like giving us a high status on the Day of Judgment.

An example of Allah's mercy is visible in this story below:

It was a very cold winter, and lots of snow covered the ground. There was a fountain of water near the path that I took home. I saw this fountain of water everyday but this time I saw something interesting.

You see, all of the sparrows, after eating their seeds, would come to this fountain to get a drink of water. But on this day, a thick layer of ice covered the fountain. The sparrows were sitting at the edge poking at the ice but could not get through. I decided to watch and see what the sparrows would do to solve this problem. All of a sudden, one of them lay down on the ice. After a few seconds, it moved away. Then, another sparrow came and lay in the exact same space and then moved away. Then, a third one did the same, and then a fourth. They kept repeating this action until the warmth of their body had made the ice on that section of the fountain thinner. Once it was thin enough, they poked the ice with their beaks. When the ice cracked, they were able to get to the water and quench their thirst.

This story is a great example of Allah's mercy. Look at the amazing knowledge He gave the birds. The birds use this knowledge to get through the hard times. Allah's mercy is divided into 100 parts; only one part is from His attribute Ar-Raḥmān, and 99 are part of His attribute Ar-Raḥīm. So, all the kindness we see in the world is just ONE part of His mercy. Ninety-nine of the parts are from His attribute Ar-Raḥīm, which is reserved only for the believers!



Activity 2.2: Review of Ar-Raḥmān and Ar-Raḥīm

Answer the following questions in your own words by using complete sentences.

1. What is the difference between Allah's essential attributes and derived attributes?

   An essential attribute is an attribute that is part of Allah's essence or nature, no matter what. A derived attribute is an attribute that is derived from His actions.

2. List four attributes of a car: two essential and two derived.

   1. Takes you places - essential

   2. Has an engine - essential

   3. Is a Toyota - derived

   4. Is silver - derived

3. Give 3 examples of how Allah (swt) is Ar-Raḥmān and Ar-Raḥīm.

AR-RAḤMĀN	AR-RAḤĪM
Gives water to everyone	Has given us the Qurʾān to guide us
Provides food for all creatures	Has sent Prophets and Imāms to teach and guide us
Has given humans five senses to interact with the world around them	Has promised us Heaven in return for our obedience

Teaching Guide 2.3: Al-Mālik

TASK BAR

READING

Students can follow along with their teacher by turning to the "Al-Mālik" reading page.

ACTIVITY

REVIEW: Students will answer questions about the reading.

In this lesson, students will learn about Allah's attribute of Al-Mālik.

SAY: Al-Mālik means that Allah (swt) is the Master or Owner. We mention this attribute everyday in ṣalāh when we say "مَالِكِ يَوْمِ الدِّينِ" (*Māliki Yawmid Dīn*) — Allah (swt) is the Master and Owner of the Day of Judgment. Let's first take a look at what ownership means. There are two types of ownership: real ownership and partial ownership.

To help us understand these two types of ownerships, let's look at a real example. All of you own backpacks. These backpacks belong to you. Thus, you have ownership over these backpacks; you are their māliks. However, your ownership of this backpack is partial because its existence does not depend on your existence. If a person were to die, his backpack would not die with him; the backpack would still continue to exist. So, your ownership over the backpack is a partial ownership.

On the other hand, our ownership of our hunger is an example of complete ownership. When a person dies, their hunger no longer exists. The hunger will only exist if the owner is alive. When we say Allah (swt) is al-Mālik, the Master or Owner, what type of ownership does He have over us? (Wait for answers.)

SAY: Yes, He has total ownership over us. If our connection to Allah (swt) was cut off for even one moment, we would be destroyed. This is why we say in duʿā:

اِلٰهِی لَا تَکِلْنِی إِلَی نَفْسِی طَرْفَةَ عَیْنٍ اَبَداً

O Allah, do not make me rely on myself for even the blink of an eye.

If we realize how much we depend on Allah (swt), we will never become arrogant and trust only Him for everything in our lives.

Now, what does it mean when we say Allah (swt) is the Master of the Day of Judgment in our everyday ṣalāh? You see, in this world, everyone plays a role. This world is almost like one big theater; one person is the president, the other a governor, the other a police officer, one a teacher, one a baker, etc. But on the Day of Judgment, the play is over. The curtains close, and the theater closes. The only one who has a part is Allah (swt). He is the real Master and will give everyone a part in the Hereafter based on their actions in this world.

At this time, students can complete the ACTIVITY located in the TASK BAR.

Lesson 2.3: Al-Mālik

Al-Mālik = The Master

We mention Allah's attribute Al-Mālik everyday in ṣalāh when we say:

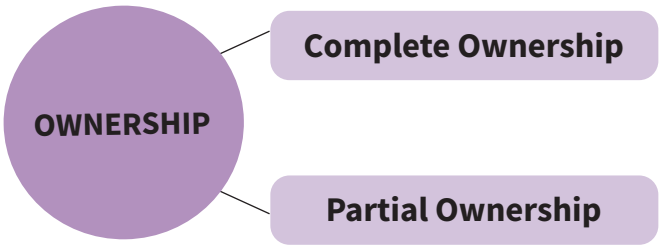
مَالِكِ يَوْمِ الدِّينِ

Allah is the Master and Owner of the Day of Judgment

When we say that He is the Master of the Day of Judgment, this means that He owns the Day of Judgment. What does it mean to own something?

Ownership

We have two types of ownership:



An example of an ownership is your backpack. You own a backpack. This backpack belongs to you. Thus, you have ownership over this backpack. You are its mālik.

However, your ownership over this backpack is partial because its existence does not depend on your existence. If you were to die, your backpack would not die with you; it would still continue to exist. So, your ownership over the backpack is partial ownership.

On the other hand, our ownership of our hunger is an example of complete ownership. When a person dies, their hunger no longer exists. The hunger will only exist if the owner is alive.

PREDICTION: When we say Allah (swt) is al-Mālik, the Master, what type of ownership does He have over us?

Allah's Ownership

Indeed, Allah (swt) has total ownership over us. If our connection to Allah (swt) was cut for even one minute, we would be destroyed.

This is why we say in duʿāʾ:

اِلٰهِى لَا تَكِلْنِى إِلَى نَفْسِى طَرْفَةَ عَيْنٍ اَبَداً

O Allah, do not make me rely on myself for even the blink of an eye.

If we realize how much we depend on Allah (swt), we will never become arrogant and trust only in Him for everything in our lives.

Allah (swt) is the Master of the Day of Judgment

Why do we say that Allah (swt) is the Master of the Day of Judgment? In this world, everyone plays a role. This world is almost like one big theater with one person playing the president, the other a governor, another a police officer, one a teacher, one a baker, etc. But on the Day of Judgment, the play is over. The curtains drop, and the theater closes. The only one who has a part is Allah (swt). He is the real Master and will give everyone a part in the Hereafter based on their actions in this world.

Activity 2.3: Review of Al-Mālik

Answer the following questions from the lesson.

1. What is the difference between partial ownership and total ownership?

PARTIAL OWNERSHIP	TOTAL OWNWERSHIP
When you own something, but it will still exist when you die, so you don't completely own it.	When you completely own something because its existence depends on your existence, such as hunger (i.e., when you die, so does your hunger).

2. Can you think of anything (besides hunger) over which you have total ownership?

   I have total ownership over my shadow. When I die, my shadow will also stop existing.

3. Why does Allah (swt) refer to Himself as the Master of the Day of Judgment?

   Allah (swt) refers to Himself as the Master of the Day of Judgment because only HE will have ownership on that day. No one else will be able to control anything on that day, except Him.

CHAPTER 3:

ʿADĀLAH

Teaching Guide 3.1: ʿAdālah

TASK BAR

KEY WORDS

- ʿAdālah عَدَالَة
- Justice
- Equality
- Just

LINK

LINK is an acronym for 4 tasks students will do with a specific subject.

L: List what you know about the subject

I: Inquire or ask questions about the subject that you would like the answers to

N: (Take) Notes about the subject from the reading or from a Teacher's lecture

K: (Show) Knowledge about the subject through a project or presentation

READING

Students can follow along with their teacher by turning to the "ʿAdālah" reading page.

ACTIVITY

REVIEW: Students will answer questions pertaining to the reading.

In this lesson, students will learn about ʿAdālah in more detail.

SAY: Can someone remind me what the five Uṣūl ad-Dīn are?

Wait and listen for answers.

SAY: Good. Tawḥīd, ʿAdālah, Nubuwwah, Imāmah, and Qiyāmah. Today, we are going to learn more about what ʿAdālah means. We will do an activity called LINK to see how much you know and how much you can learn by the end of this lesson.

At this time do the LINK activity, located in the TASK BAR. Give students 3 minutes to do the "L" and write down their ideas on the board. Then give them 5 minutes to do the "I" and you can either write their responses on the board or on chart paper, so that you can revisit their questions after the lesson. After this lesson is complete, challenge students to answer their own questions about ʿAdālah or have them research answers on the web or by conducting interviews with those that are knowledgeable in the community. This teaches them the responsibility of researching the answer, instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should now turn to the READING page for this section on the subject of ʿAdālah, located in the TASK BAR. They should now do the "N" part of LINK, which is to take notes from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

Now for the "K" part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about ʿAdālah. If time permits, have students present their projects to each other or even to younger children.

At this time, students can complete the ACTIVITY located in the TASK BAR.

Lesson 3.1: ʿAdālah

In fourth grade, we learned that justice and equality are not the same thing. Allah's justice does not mean that everything that Allah (swt) does is equal for everyone and everything. When the word justice is used for Allah (swt), it means that He keeps a balance between the needs of all His creatures. Justice means putting everything in its rightful place.

Through the lens of ʿAdālah, or justice, a person looks at the entire picture, which helps them develop a better understanding. Remember, in second grade, we did an experiment where we rolled up a piece of paper and looked through it. When looking through the tunnel, we only saw a part of what was happening. When we removed the tunnel, though, we were able to see the full picture.

On the other hand, through the lens of equality, one only looks at a part of the situation, which gives them a limited understanding of the bigger picture. To make this more clear, imagine a person drives into a parking lot and sees that the parking lot is full, but there is a full row of empty accessible parkings. He/she thinks to himself/herself, "How unfair! Why do we need so many accessible parking spots?! No one ever uses them!" However, if this person had a disability, he/she would never think this way. He/she only has this point of view because he/she is looking at this scene through the lens of someone who is not disabled.

CRITICAL THINKING: Look at the picture on the top right. Is it fair that the second and third racers get a head start? That's not equal! They should all start at the same spot. What do you think?

If you've ever seen people run on a race track, you would see that the first circle is smaller than the second. And the second is smaller than the third. For that reason, the second person needs a head start, and the third person needs a bigger head start because their circles are bigger. Therefore, they are all running the same distance, even though it does not seem that way.

As you can see, we should not be quick to make judgments about whether things are just or unjust based on their equality. Justice may not always look equal, but that does not mean that it is not fair. We know that Allah (swt) is Al-ʿAlīm, the All-Knowledgeable, Al-Qadīr, the All-Powerful, and our Rabb, Nūrturer, so He is Al-Ḥakīm, the All-Wise. He always wants what is best for us, especially in the next life.

We have to remember that sometimes things might be good for us in this world, but not in the next world. We have to trust that Allah (swt) will guide us to whatever is best for us in the next world.

Reasons Allah (swt) Cannot be Unjust

Even though Allah (swt) has the power to do as He pleases, He never acts unjustly, nor is He ever unfair to any of His creatures. Usually, when people act unfairly, there is a

reason for it. Some of the reasons for being unjust and unfair are the following:

1. **Ignorance**: Sometimes, people don't know that what they are doing is unjust. They may even be unknowingly unjust as a parent or a judge or a police officer. But being unjust out of ignorance cannot apply to Allah (swt) because He knows everything (He is Al-ʿAlīm).
2. **Need and Greed:** Sometimes, people need something desperately or are greedy for it, and they cannot get it easily, so they decide to take it by force, even if it means being unjust to others. Allah (swt), however, has no need for anything, and He is never desperate. Everything in the Heavens and the earth belong to Him. He is the Needless (Al-Ghanī).
3. **Force**: Some people may be forced by others to act unjustly. A tyrant ruler may force his people to torture others or even force his army commanders and soldiers to invade another country. Of course, the people being forced always have a choice to refuse, but they may lack courage or feel that they have no choice. Allah (swt), however, cannot be forced to do anything by anyone. He is the All-Powerful (Al-Qadīr).
4. **Amusement**: A person may be cruel and find it amusing and may act unjustly only for fun. But Allah (swt) is the All-Wise (Al-Ḥakīm). None of His actions are done without purpose.

Any reason you can think of for why someone would be unjust or unfair does not apply to Allah (swt). Allah (swt) does not have any negative attributes, like being selfish, being cruel, deceiving, lying, breaking promises, and so on. Allah (swt) always keeps His promise to reward the good and punish the evil:

وَعْدَ اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ

[This is the] promise of Allah. Allah does not break His promise. (39:20)

وَعْدَ اللَّهِ حَقًّا ۚ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

A true promise of Allah, and who is truer in speech than Allah? (4:122)

The Qurʾān on ʿAdālah

Many verses of the Qurʾān talk about the justice of Allah (swt). Here are some:

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَٰكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ

Indeed, Allah does not wrong people at all; rather, it is people who wrong themselves. (10:44)

This means that some of the injustices we see happening around us may come from people who deny others their rights. If we see poverty around us, it may be because of the rich who don't give charity, khums, and zakāt or those people who charge people more money than they should. If we see ignorance in people, it is often because others do not give them a chance to educate themselves.

Allah (swt) says in the Qurʾān:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَاسِبِينَ

We shall set up the scales of justice on the Day of Judgment, and no soul will be wronged in the least. Even if [the act] is the weight of a mustard seed, We will produce it, and We are enough as accounters. (21:47)

Even though Allah (swt) does not need a scale or balance, He says He will do this because it is what humans are used to. So, it will be used to show them that no one will be punished unjustly.

Activity 3.1: Review of ʿAdālah

Answer the following questions from the lesson.

1. In your own words, explain the difference between justice and equality. Which does Islam practice?

   Justice is putting everything in its right place and at a balance. Equality is when everything is the same, even if it is not balanced or fair. Islam practices justice.

2. Pick one reason why someone might be unjust, and explain how this cannot apply to Allah (swt).

   Someone might be unjust because they are greedy. For example, someone might want more money, so they are unjust and steal it from someone else. However, this cannot apply to Allah (swt). Since He is needless and has total ownership over everything, He does not need to be unjust.

3. Explain how the race track picture is an example of justice. Can you think of anything else that seems unjust because it is not equal, but is actually just?

   The race track is an example of justice because when everyone starts at a different place, they end up running the same distance in the end. It may seem unjust at first glance, but it actually makes the race fair.

   Something else that seems unjust is when two people have glasses of water. One person might have a short, wide glass, while another has a tall skinny one. When both glasses are filled it might seem like the tall glass has more water; however, when you empty them both out, they have the same amount! The glasses are different shapes, but they hold the same amount!

CHAPTER 4:

NUBUWWAH

Teaching Guide 4.1: Nubuwwah

TASK BAR

KEY WORDS

- Nubuwwah نَبُوَّة
- Prophet
- Nabī نَبِي
- Muʿjizah مُعْجِزَة
- Miracle

LINK

LINK is an acronym for 4 tasks students will do with a specific subject.

L: List what you know about the subject

I: Inquire or ask questions about the subject that you would like the answers to

N: (Take) Notes about the subject from the reading or from a Teacher's lecture

K: (Show) Knowledge about the subject through a project or presentation

READING

Students can follow along with their teacher by turning to the "ʿNubuwwah" reading page.

ACTIVITY

REVIEW: Students will give examples of Prophets' duties and miracles.

In this lesson, students will learn about Nubuwwah in detail.

SAY: Who remembers what the third of the Uṣūl ad-Dīn is?

Wait for answers.

SAY: Good. The third of the Uṣūl ad-Dīn is Nubuwwah, the belief in Prophethood. Why do you think Allah (swt) sent us Prophets?

Wait for answers.

SAY: Great answers! That's right, Allah (swt) sent us Prophets to guide us. It would not be fair if He sent us to Earth and did not send us a guide to teach us how to live. Today we are going to learn about the duties of the Prophets as well as their miracles. We will do an activity called LINK to see how much you know and how much you can learn by the end of this lesson.

At this time do the LINK activity, located in the TASK BAR. Give students 3 minutes to do the "L" and write down their ideas on the board. Then give them 5 minutes to do the "I" and you can either write their responses on the board or on chart paper, so that you can revisit their questions after the lesson. After this lesson is complete, challenge students to answer their own questions about Nubuwwah or have them research answers on the web or by conducting interviews with those that are knowledgeable in the community. This teaches them the responsibility of researching the answer, instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should now turn to the READING page for this section on the subject of Nubuwwah, located in the TASK BAR. They should now do the "N" part of LINK, which is to take notes from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

Now for the "K" part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about Nubuwwah. If time permits, have students present their projects to each other or even to younger children.

At this time, students can complete the ACTIVITY located in the TASK BAR.

Lesson 4.1: Nubuwwah

A Nabī is a bearer of news. According to Islamic terminology, a Nabī is one who is sent by Allah (swt) to guide humankind to the right path. The word Nabī comes from the root word na-ba-a (ن ب ا), which means news, this is because a Nabī brings news from Allah (swt). It can also be derived from the word Na-ba-wa (ن ب و), which means high. A Nabī is, therefore, one who is high in the presence of Allah (swt). Prophets have many duties, some of which are included below.

The Duties of a Prophet (ʿa)

According to the Qurʾān, the duties of a Prophet (ʿa) are:

1. Giving knowledge and awareness to people by showing them Allah's signs:
   "He recites to them His signs." (62:2)
2. Purifying people and helping them develop good akhlāq:
   "And He purifies them." (62:2)
3. Teaching the divine laws:
   "And He teaches them the Book." (62:2)
4. Explaining difficult rules and issues to the people.
5. Following the truth:
   "…So give My creatures the good news, those who listen to the Word and follow the best of it." (39:17-18)
6. Establishing thought and reflection among the people:
   "And We sent down to you the Remembrance for you so that you may explain to the people what has been revealed to them so that they may give thought." (16:44)
7. Teaching them wisdom:
   "Teaching them the book (Qurʾān) and the wisdom..." (62:2)
8. Bringing people out of the darkness of ignorance and selfishness to the light of knowledge and guidance:
   "A book which We revealed to you so that you may take mankind out from darkness and into the light with the permission of their Lord." (14:1)
9. Establishing social justice:
   "For human beings to establish justice..." (57:25)
10. Giving good news and warnings:
    "So Allah raised Prophets as bearers of good news and as warners." (2:213)

Allah (swt) sent 124,000 Prophets throughout the world. It is not possible to know the names of all their names. Only some of them are mentioned in the Qurʾān:

"And We have already sent Prophets before you. Among them are those [whose stories] We have told you, and among them are those [whose stories] We have not told you." (40:78)

The Concept of Miracles

A miracle is called a muʿjizah in the Arabic language. Muʿjizah literally means "that which people are unable to do." In Islamic terminology, a muʿjizah is an act that no one other than a Prophet (ʿa) can perform with Allah's permission.

A muʿjizah can happen before or after a Nabī's birth, during childhood, or when they become an adult. It might occur before declaring their Nubuwwah or Risālah, after declaring it, or when making such a claim. It can happen during their lifetime or after they pass away, and it can be on their body or in things connected to them, like clothes, house, or grave. Allah (swt) may perform the muʿjizah directly through the person (like Nabī ʿĪsā (ʿa) bringing the dead back to life) or separately (like Allah (swt) giving victory against the elephants through stone-throwing birds).

In all such conditions, any action that proves the truth of the claim of Nubuwwah is called a muʿjizah.

When we say that ordinary people are unable to perform a muʿjizah, we mean they cannot perform it without external help. For example, doctors today may be able to cure the blind, but only with the help of special equipment, medicine, and research. But Nabī ʿĪsā (ʿa) used to cure the blind only by praying for them or touching their eyes. This was a muʿjizah of Nabī ʿĪsā (ʿa), as no one could cure the blind in his time, and even today, doctors cannot cure the blind in this manner. Some miracles cannot be imitated even with technology, science, and research. For example, Rasūlullāh (ṣ) had many miracles, but his greatest living muʿjizah is the Qurʾān, which can never be imitated. The Qurʾān challenges anyone to try and imitate it and says that no one could bring something similar to it, even if all the men and jinn came together.

Differences Between Miracles (Muʿjizah) and Magic

Some people may mistake the unique acts of magicians, astrologers, and hypnotists as a miracle. So, what is the difference between a muʿjizah and these ? How can we tell the difference?

- A muʿjizah occurs only as a proof for Nubuwwah or Risālah. Someone claiming either of these divine positions must present a muʿjizah.
- A muʿjizah does not happen by accident. The person showing the muʿjizah should also will for the muʿjizah to occur as proof of his claim.
- A muʿjizah is the most extraordinary event, impossible for anyone else to top. It should always stay unmatched and unbeatable. If it's genuine, no magic or anything else can outdo its extraordinary nature.

- The religion that the person claims to bring from Allah (swt) must be logical according to the views of the people of that time.
- The person performing the muʿjizah must practice and obey the rules of that religion himself.
- The ethical, moral, and social life of the person who claims to show the muʿjizah must be praiseworthy. He must be the most perfect and noble in the eyes of the people of his time.
- The behavior of the person performing the muʿjizah should be the same in private and public.
- The challenge given in connection with that muʿjizah should not be limited to a specific time. It must remain a challenge during the entire period that the person's Nubuwwah, Risālah, or Imāmah is supposed to continue.

The main difference between a muʿjizah and magic is that a muʿjizah cannot be learned, imitated, or repeated. Magic, on the other hand, is a form of science and can thus be learned, repeated, and improved upon.

The Different Types of Miracles

It is necessary that the muʿjizah be something that people can relate to, but cannot perform by any naturally possible means.

For example, long ago when people only traveled by horses and camels, it took months to travel from one city to another. If someone could travel the same distance in just one day, it would be considered a miracle because there was no natural or possible way for someone to travel so far in such a short time. But if someone did that today, it wouldn't be a miracle because anyone can travel that distance in a day using an airplane, which makes these kinds of travels possible. What would be a miracle today would be someone traveling a very long distance in a very short amount of time without the help of technology. In short, the travel, considering its circumstances, must be naturally impossible.

Since the purpose of a muʿjizah is to convince people that such a thing cannot occur without the divine help of Allah (swt), it must be clear to our common sense that the act or event (and the circumstances special to it) are impossible to happen naturally.

To convince people that a muʿjizah is genuine, Allah (swt) allows His representatives to perform miracles that anyone with common sense would say is a muʿjizah.

For example, in the days of Nabī Mūsā (ʿa), the magicians were very powerful and advanced in their skills. They could make people believe that pieces of ropes were snakes. Allah (swt) gave Nabī Mūsā

(ʿa) the ability to change his walking stick into a huge serpent that was real and could swallow the sticks and ropes of the magicians.

In the days of Nabī ʿĪsā (ʿa), medicine was very advanced, but physicians were not able to cure blindness and leprosy. Allah (swt) gave Nabī ʿĪsā (ʿa) the miracle of curing lepers without medicine, giving eyesight to those who were blind, and even bringing the dead back to life. Today, without the help of modern technology, this would be impossible!

Allah (swt) blessed Prophet Dāwūd (ʿa) with a beautiful voice and revealed to him the book of Zabūr (Psalms of David). When he used to recite from it, the mountains and the birds would also join him. Allah (swt) gifted him with the miracle of bending iron; iron was as soft as wax in his hands, and he used to make special, light-weight battle armor made of iron ringlets joined together. By selling these to the army, he earned his livelihood.

Prophet Sulaymān (ʿa) was granted many blessings. Allah (swt) blessed him with the greatest kingdom that any king has ever ruled over. He was also given the blessing of knowing the language of the birds and animals, and even the wind would obey him.

During the time of Rasūlullāh (ṣ), the Arabs were very proud of their language. They would compose very eloquent poetry on the spot, without even preparing! They called non-Arabs ‘ʿajam,’ which means ‘silent or mute.’ They thought that non-Arabs were uneducated compared to themselves because of their language skills. Poets were given a lot of honor and fame.

At that time, Allah (swt) gave Rasūlullāh (ṣ) the miracle of the Qurʾān. It was quite different from all the styles of their literature. It was neither poetry nor ordinary prose. It impressed the Arabs so much that when Sūrah al-Kawthar (the shortest sūrah of the Qurʾān) was put on the walls of the Kaʿbah, the most renowned poet wrote under it, “These are not the words of a human being.” Immediately after, seven odes — poems that were previously put up on the Kaʿbah because they were so eloquent — were quickly taken down.

Since Rasūlullāh (ṣ) was the final Messenger of Allah, his miracle of the Qurʾān is a living miracle to this day. For over 1400 years, no one has been able to find any contradictions in the Qurʾān or to imitate it in anyway.

Activity 4.1: Review of Nubuwwah

Answer the following questions from the lesson.

Pick two duties of Prophets, and for each one, give an example of a Prophet in history performing this duty.

1. Purifying people and helping them develop good akhlāq: Prophet Muḥammad (ṣ) used to spend a lot of time helping people develop good akhlāq by teaching them lessons.

2. Showing them Allah's signs: Prophet Mūsā (ʿa) threw down his staff, and it turned into a serpent; this showed the people Allah's signs and increased their knowledge.

Name two miracles of each of the following Prophets:

1. Prophet ʿĪsā (ʿa)
    1. Cured the blind
    2. Spoke as a baby

2. Prophet Mūsā (ʿa)
    1. Split the Red Sea in half
    2. Turned a staff into a serpent

3. Prophet Dāwūd (ʿa)
    1. Could bend iron with his hands
    2. He brought the Zabūr

4. Prophet Sulaymān (ʿa)
    1. Could speak to the animals
    2. Could control the wind

5. Prophet Muḥammad (ṣ)
    1. Brought the Qurʾān
    2. Split the moon in half

CHAPTER 5:

IMĀMAH

Teaching Guide 5.1: Imāmah

TASK BAR

KEY WORDS

- Imāmah إِمَامَة
- Imām إِمَام
- Maʿṣūm مَعْصُوم

READING

Students can follow along with their teacher by turning to the "Imāmah" reading page.

ACTIVITY

REVIEW: Students will answer questions based on the reading.

In this lesson, students will learn about Imāmah in detail.

SAY: Who remembers what the fourth of the Uṣūl ad-Dīn is?

Wait for answers.

SAY: Good. The fourth of the Uṣūl ad-Dīn is Imāmah, or the belief that Allah (swt) sent us 12 Imāms to guide us. Why do you think we need Imāms? Why didn't Allah (swt) just send Prophets?

Wait for ideas.

SAY: Those are all excellent ideas. Let's find out more about why we need an Imām and what qualities Imāms possess.

At this time, turn to the READING, located in the TASK BAR. Afterwards, students can complete the ACTIVITY.

Lesson 5.1: Imāmah

Why Do We Need an Imām?

There are some people who say that the Qurʾān is enough in order to know everything about Islam. We know this is not true because even though there are millions of Muslims today, they argue and fight and disagree about what the Qurʾān actually means. We need someone who can interpret the Qurʾān correctly and unite everyone on the actual meaning of the Qurʾān.

Just like our eyes, hands, ears, nose, and legs are all very useful, we still depend on our brain to control everything. Similarly, we need an Imām to make sure the Qurʾān and all Islamic teachings are used and followed through properly.

A Short Story to Explain Imāmah

One day, a man made a very powerful machine. Many people found the machine useful and used it all the time.

Before he died, the man taught his student how to fix the machine if it ever broke down. The man also left a User Guide for the machine to help people understand the general rules of how to use the machine. But after his death, whenever people had any specific questions about their machines or whenever it stopped working, they would go to the student, and he would always answer their questions.

Similarly, although Rasūlullāh (ṣ) had brought all the laws of Islam and left the Qurʾān behind, after his passing away, there needed to be someone who could answer specific questions people had.

Before his death, the Prophet (ṣ) had three choices:

1. Appoint a successor
2. Not appoint a successor
3. Describe the necessary qualifications of a successor

The Prophet (ṣ) could not leave his ummah (Muslim community) without appointing a successor. But since he left no conditions or qualifications for a successor, there was only one alternative, and that was to appoint a successor. Since the Prophet (ṣ) never did anything without Allah's command, the successor he appointed was by Allah's command.

These were the Imāms (ʿa) who were chosen by Allah (swt) to carry on with Rasūlullāh's work.

Qualities of an Imām

An Imām must possess six qualities/ conditions/requirements:

1. Allah (swt) must appoint him.
2. He must be maʿṣūm (sinless).
3. He must have direct support from Allah (swt).
4. He must be aware of everything that people do.
5. He must be aware of all the needs of mankind.
6. He must be the only active Imām at that time.

Activity 5.1: Review of Imāmah

Answer the following questions from the lesson.

1. An Imām is needed in order to guide us and must possess the following qualities:

   - He must be appointed by Allah (swt).
   - He must be maʿṣūm (sinless).
   - He must have direct support from Allah (swt).
   - He has to be aware of all the actions and needs of mankind.
   - He must be the only active Imām at that time.

2. In your own words, explain why there's a need for an Imām.

   We need an Imām because we need someone who can explain laws and rules to us that are in the Qurʾān after the death of the Prophet (ṣ). If we have the manual, but no one to explain it, then we will be misguided.

3. Why can't people elect or appoint an Imām that they think is best to guide them?

   An Imām must be appointed by Allah (swt) because he must have direct access to Allah (swt). We do not know who is the best person to guide us; this is something only Allah (swt) knows.

Teaching Guide 5.2: The Living Imām (ʿaj)

TASK BAR

READING

Students can follow along with their teacher by turning to the "The Living Imām (ʿaj)" reading page.

LINK

LINK is an acronym for 4 tasks students will do with a specific subject.

L: List what you know about the subject

I: Inquire or ask questions about the subject that you would like the answers to

N: (Take) Notes about the subject from the reading or from a Teacher's lecture

K: (Show) Knowledge about the subject through a project or presentation

ACTIVITY

REVIEW: Students will answer questions based on the reading.

In this lesson, students will learn more about the 12th Imām (ʿaj).

SAY: Does anyone know who the 12th Imām (ʿaj) is?

Wait and listen for answers.

SAY: Good. The 12th Imām is Imām Muḥammad al-Mahdī (ʿaj). Here, we will learn the significance of our 12th Imām (ʿaj) and why he is important in our lives. But first, we will do an activity called LINK to see how much you already know about the 12th Imām (ʿaj).

At this time do the LINK activity, located in the TASK BAR.

Give students 3 minutes to do the "L" and write down their ideas on the board. Then give them 5 minutes to do the "I". You can either write their responses on the board or on chart paper so that you can revisit their questions after the lesson. After this lesson is complete, challenge students to answer their own questions about the 12th Imām (ʿaj) or have them research answers on the web or conduct interviews with those that are knowledgeable members of the community. This teaches them the responsibility of researching the answer instead of someone always spoon feeding them the answers. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should turn to the READING page for this section on the subject of the 12th Imām (ʿaj) located in the TASK BAR. They should now do the "N" part of LINK, which is to take notes from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

Now for the "K" part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about the 12th Imām (ʿaj). If time permits, have students present their projects to each other or even to younger children.

Students can then do the ACTIVITY located in the TASK BAR.

Lesson 5.2: The Living Imām (ʿaj)

In order to know the Imām (ʿaj) of our time, it is important to pay attention to the many ḥadīth available to us from the Prophet (ṣ) and Imāms (ʿa). It is also good to look at the sources of these ḥadīth so that we can become familiar with the names of our ḥadīth books. Let us look at some of the ḥadīth and sources available to us:

The Noble Prophet (ṣ) said to Imām ʿAlī (ʿa):

"Creation will never be left without a Ḥujjah [representative of Allah] on this earth. There will be twelve Imāms after me, the first of whom is you, O ʿAlī, and the last one will be the al-Qāim (Imām al-Mahdī), who, with the grace of Allah, will gain victory over the entire east and west of the world."

(Shaykh Ṣadūq, ʿUyūn Akhbār ar-Riḍā, Ḥadīth #34)

When Imām al-Mahdī (ʿaj) was born, he recited the fifth āyah of Sūrah al-Qaṣaṣ:

And We wanted to favor those who were oppressed in the land and make them Imāms and make them [its] inheritors.

Imām al-Mahdī's birth and existence was kept a secret in an effort to save him from the enemies of Islam. His life was constantly in danger even as he grew older. As a result, the 12th Imām (ʿaj) had to go into a state of ghaybah (occultation or hiding).

The Two Occultations

The Noble Prophet (ṣ) has said:

There will be two occultations for my son who will rise (Imām al-Mahdī (ʿaj)), the great and small (al-kubrā and aṣ-ṣughrā).

(Ghaybat un-Nuʿmānī, P. 141-142)

The First Period:

The first period, known as Ghaybatuṣ Ṣughrā, or the small occultation, lasted for nearly 70 years, starting from the shahādah of his of his father, Imām Ḥasan al-ʿAskarī (ʿa). Although the Imām (ʿaj) was hidden from the public during this time, he was not completely cut off from them. Rather, he maintained regular contact with his followers through his deputies, who were able to reach him and present to him their needs and inquiries. There were four of these deputies or nawāʾib.

The Second Period:

The second period started after the death of his last deputy and will continue until the time comes when our Imām (ʿaj) has enough companions to lead humanity to establish justice on Earth. This period of occultation is known as Ghaybatul Kubrā.

Imām ʿAlī (ʿa) once said, "The occultation of my son (Imām al-Mahdī (ʿaj)) will last so long that some people will doubt his existence. I swear by Allah that he will appear and rid the world from injustice and corruption." (Biḥār al-Anwār, Vol. 51, P. 112)

How is He Still Alive?

Some people wonder how Imām al-Mahdī (ʿaj) could live for this long. After all, everyone except Allah (swt) is mortal (temporary). However, among mortals, the length of people's lives in this world vary. The Noble Qurʾān and ḥadīth teach us that some people have had extraordinarily long lives in this world.

"We sent forth Nūḥ to his people and he lived among them for 950 years." (29:14)

According to this āyah, Prophet Nūḥ (ʿa) preached Allah's message to people for 950 years, but he is believed to have lived for a total of 2,500 years: 40 years before preaching and 1,510 years more after the flood.

Prophet ʿĪsā (ʿa) is still alive! In fact, he is over 2,000 years old by now. He is in the Heavens and will come back to the earth to assist Imām al-Mahdī (ʿaj).

Prophet Khiḍr (ʿa) is still alive! The Qurʾān mentions the story of his meeting with Prophet Mūsā (ʿa). He existed before the time of Prophet Mūsā (ʿa), and as such, he is now more than 3,000 years old! He lives on the earth, but we cannot recognize him, just like Imām al-Mahdī (ʿaj).

Scientific research has proven that there are methods of extending one's lifespan. Scientists Siegfried Hekimi of Montreal's McGill University and Michael Rose of The University of California have proved that lifespans can be increased with genetic manipulation (Time Magazine).

What Will Happen When He Returns?

Imām al-Mahdī (ʿaj) will make his reappearance in Mecca. According to our ḥadīth, Prophet ʿĪsā (ʿa) will also descend from the Heavens at this time and help the cause of Imām al-Mahdī (ʿaj). Christians and Jews will see him and recognize his true status. As a result, many will abandon their faith and become Muslim.

How Can We Wait?

Imām ʿAlī (ʿa) has said, "A person who is waiting for Imām al-Mahdī (ʿaj) is like a person who is doing jihād." As we have discussed before, jihād means to struggle or defend in the way of Allah (swt).

Therefore, the best thing we can do today is prepare ourselves, our communities, and our societies spiritually and physically for the return of our Imām (ʿaj).

Activity 5.2: Review of The Living Imām (ʿaj)

Answer the following questions from the lesson.

1. What sūrah and āyah did Imām al-Mahdī (ʿaj) recite when he was born? Write the āyah below.

   Imām al-Mahdī (ʿaj) recited the fifth āyah of Sūrah al-Qaṣaṣ:

   And We wanted to favor those who were oppressed in the land and make them Imāms and make them [its] inheritors.

2. What does "Ghaybatuṣ Ṣughrā" mean? In which period did this occur?

   Ghaybatuṣ Ṣughrā means the small occultation. It began after the death of the 11th Imām (ʿa) and lasted for approximately 70 years.

3. What does "Ghaybatul Kubrā" refer to? In which period did this occultation take place?

   Ghaybatul Kubrā is the major occultation, which began from the death of the last deputy and will last until the Imām (ʿaj) makes his reappearance.

4. Name two holy personalities who are still alive today. How do we know that they still exist? How old are they believed to be?

   Prophet ʿĪsā (ʿa) and Prophet Khiḍr (ʿa) are still alive. We know this because it is mentioned in the Qurʾān. Prophet ʿĪsā (ʿa) is over 2,000 years old, and Prophet Khiḍr (ʿa) is over 3,000 years old.

5. What should we do while we await the return of the 12th Imām (ʿaj)?

   We should prepare ourselves, our families, and our communities for the return of the Imām (ʿaj) spiritually and physically.

CHAPTER 6:

QIYĀMAH

Teaching Guide 6.1: Qiyāmah

TASK BAR

KEY WORDS

- Qiyāmah قِيَامَة
- Day of Judgment

LINK

LINK is an acronym for 4 tasks students will do with a specific subject.
L: List what you know about the subject
I: Inquire or ask questions about the subject that you would like the answers to
N: (Take) Notes about the subject from the reading or from a Teacher's lecture
K: (Show) Knowledge about the subject through a project or presentation

READING

Students can follow along with their teacher by turning to the "Qiyāmah" reading page.

ACTIVITY

REVIEW: Students will answer questions about the reading.

In this lesson, students will learn about Qiyāmah in detail.

SAY: Who remembers what the fifth of the Uṣūl ad-Dīn is?

Wait for answers.

SAY: Good. The fifth of the Uṣūl ad-Dīn is Qiyāmah, or belief in the Day of Judgment. Today, we are going to learn more about the Day of Judgment. But first, we will do an activity called LINK to see how much you already know about the Day of Judgment.

At this time do the LINK activity, located in the TASK BAR. Give students 3 minutes to do the "L" and write down their ideas on the board.

Then, give them 5 minutes to do the "I" and you can either write their responses on the board or on chart paper, so that you can revisit their questions after the lesson.

After this lesson is complete, challenge students to answer their own questions about Qiyāmah or have them research answers on the web or conduct interviews with knowledgeable members of the community. This teaches them the responsibility of researching answers for themselves instead of having it spoon fed to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should turn to the READING page for this section on the subject of Qiyāmah located in the TASK BAR.

They should now do the "N" part of LINK, which is to take notes from the reading. You can either read out loud as a class or pair the students up so they can read to one another. Make sure they are taking notes during this time.

For the "K" part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about Qiyāmah. If time permits, have students present to each other or to younger children.

Students can then do the ACTIVITY located in the TASK BAR.

Lesson 6.1: Qiyāmah

There once lived a Muslim who secretly drank alcohol in his house. One day, a young boy from the neighborhood walked into his house and saw him drinking. The man was terrified. Would the boy tell someone what he had seen? How would the man face his family and friends in the masjid? He could not sleep at night as he worried that everyone would find out about his drinking.

What a strange man! He was more scared of a little boy than of Allah (swt). Allah (swt) sees everything we do, and there will be a day when we will have to account for all we have done. That will be the Day of Judgment.

Stages of the Day of Judgment

No one knows the exact time of the Day of Judgment. It is a secret that only Allah (swt) knows. However, many verses of the Qurʾān tell us about what will happen on the Day of Judgment. One verse of the Qurʾān mentions that the Day of Judgment will feel like 50,000 years in this world:

تَعْرُجُ الْمَلاَئِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

The angels and the Spirit ascend to Him on a day that is 50,000 years long. (70:4)

Blowing of the Trumpet

When the Day of Judgment comes to pass, Allah (swt) will command Angel Isrāfīl to blow a trumpet (aṣ-ṣūr) given to him by Allah (swt). When Isrāfīl blows this trumpet, everyone in the Heavens and the earth will fall unconscious and die. According to our Imāms, the trumpet will be made out of light:

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الأَرْضِ إِلاَّ مَنْ شَاءَ اللَّهُ

And the trumpet will be blown, and whoever is in the Heavens will faint, and whoever is on the earth, except whoever Allah wishes. (39:68)

Then, the earth will shake violently, and it will be transformed into a new earth.

The earth will then become one flat surface:

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا

They question you about the mountains. Say, "My Lord will scatter them [like dust]." Then, He will make it (the earth) a flat plain. You will not see any crookedness or unevenness in it. (20:105-8)

Thereafter, Angel Isrāfīl will be brought

back to life and Allah (swt) will command him to blow the trumpet a second time, and everyone who ever lived will come back to life:

ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

Then it (the trumpet) will be blown a second time. Behold, they will rise up, looking around! (39:68)

No one knows how long everyone will remain dead between the two blowings of the trumpet. The sound of the trumpet's second blowing will indicate the start of the Day of Judgment. And when people are raised again, it will be a new world altogether:

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الأَجْدَاثِ إِلَى رَبِّهِمْ يَنسِلُونَ قَالُوا يَاوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَانُ وَصَدَقَ الْمُرْسَلُونَ إِنْ كَانَتْ إِلاَّ صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

And when the trumpet is blown, behold, they will be scrambling from their graves toward their Lord! They will say, "Woe upon us! Who raised us from our place of sleep?" "This is what the All-Merciful (Lord) had promised, and the Messengers had spoken the truth!" It will be but a single cry, and, behold, they will all be presented before Us! (36:51-53)

فَإِذَا نُفِخَ فِي الصُّورِ فَلاَ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلاَ يَتَسَاءَلُونَ

When the Trumpet is blown, there will be no ties between them on that day, nor will they ask [about] each other. (23:101)

The Resurrection

The resurrection of the dead will be physical — it won't be just spirits or souls that are brought back to life. When people challenged Rasūlullāh (ṣ) and asked him how Allah (swt) would bring the dead back to life, Allah (swt) replied to them saying:

قَالَ مَنْ يُحْيِ الْعِظَامَ وَهِيَ رَمِيم قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

He says, "Who shall revive the bones when they have decayed?" Say, "He will revive them who produced them the first time, and He has knowledge of all creation." (36:78-79)

أَيَحْسَبُ الإِنسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ

Does man think that We shall not put together his bones? Yes indeed, We are able to complete [even] his fingertips! (75:3-4)

A Muslim must therefore believe that the resurrection will be of the souls and bodies, just like in this world.

خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ

With a humbled look [in their eyes], they will emerge from the graves as if they were scattered locusts (54:7)

يَوْمَ يَخْرُجُونَ مِنَ الأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ

The day when they emerge from the graves, hurrying, as if [they are] racing toward a target. (70:43)

Maḥshar: The Gathering Place

After the earthly realm comes to an end, Allah (swt) will resurrect all human beings in a new realm, the nature of which we do not know. This new realm is called 'Maḥshar'.

Allah (swt) refers to this in Sūrah al-Wāqiʿah (56), Verse 61

عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ

from replacing you with your likes and recreating you in [a realm] you do not know.

Imām ʿAlī (ʿa) describes this event:

That day will be such that Allah (swt) will collect the previous generations and the later ones to stand in obedience for accounting and for being recompensed for their deeds. Sweat will flow up to their mouths like rains, while the earth will be trembling under them. Those among them in the best condition will be those who have found a resting place for both his feet and an open place to breathe.

The condition of people at this time will be such that every man, woman, and child will only be concerned about his or her own wellbeing, and not of others:

فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَٰحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

So when the deafening cry comes — the day when a man will run away from his brother, mother, father, spouse, and children — that day, each of them will have something to keep them preoccupied. (80:33-37)

Imām ʿAlī ar-Riḍā (ʿa) has said, "There are three occasions when humans are most confused and frightened: (1) the day they are born and come out of their mother's womb and see the world (for the first time); (2) the day they die and see the next world and its people; and (3) the day they are resurrected and see the commands (or judgments) they had not seen in this world."

After everyone has gathered on one plain and is standing in fear and awe, a voice will call out, "To whom does the Kingdom belong today?" Everyone will hear this and realize their power was not really any independent power, and the only King was always Allah (swt), the Creator. There will be none to answer. Then, Allah (swt) will declare again, "To Allah, the Only One, the Supreme."

يَوْمَ هُم بَٰرِزُونَ ۖ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَىْءٌ ۚ لِّمَنِ الْمُلْكُ الْيَوْمَ ۖ لِلَّهِ الْوَٰحِدِ الْقَهَّارِ

The day when they will emerge [from their graves], nothing about them will be hidden from Allah. "To whom does the kingdom belong today? To Allah, the One, the Supreme!" (40:16)

Questioning of Prophets and Their Nations

The first people to be questioned on the Day of Judgment will be the Prophets and Messengers. Allah (swt) will ask them if they delivered the message they were given so that everyone present can see that there was no failing on the part of Allah's guides.

يَومَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمـٰمِهِم ۖ فَمَنْ أُوْتِيَ كِتَـٰبَهُ بِيَمِينِهِ فَأُولَـٰٓئِكَ يَقْرَءُونَ كِتَـٰبَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا

That day, We will call every group of people with their Imām (ʿa). Then, whoever is given his book in his right hand will read it, and he will not be wronged so much as a single date-thread. (17:71)

وَإِذْ قَالَ اللَّـهُ يَـٰعِيسَى ابْنَ مَريَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَـٰهَينِ مِن دُونِ اللَّـهِ ۖ قَالَ سُبْحَـٰنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۚ إِنْ كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّـٰمُ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّـهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِم شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

And when Allah (swt) will say, "O ʿĪsā, son of Maryam! Was it you who said to the people, 'Take me and my mother for gods besides Allah?'" He will say, "Glory be to You! It is not for me to say what I have no right to [say]. Had I said it, You would certainly have known it — You know whatever is in myself, and I do not know what is in Yourself. Indeed You are the Knower of all that is unseen. I did not say to them [anything] except what You had commanded me [to say]: 'Worship Allah, my Lord and your Lord.' And I was a witness to them so long as I was among them. But when You had taken me away, You, Yourself, were watchful over them, and You are witness to all things. If You punish them, they are indeed Your creatures; but if You forgive them, You are indeed the Almighty, the All-Wise." (5:116-118)

The Prophets and Imāms will also testify for their own people and bear witness who amongst the people was loyal, sincere, and faithful to Allah's message:

وَكَذَٰلِكَ جَعَلْنَـٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيكُم شَهِيدًا

Thus, We have made you a balanced nation so that you may be witnesses to the people, and that the Messenger may be a witness to you. (2:143)

فَكَيفَ إِذا جِئنا مِن كُلِّ أُمَّةٍ بِشَهيدٍ وَجِئنا بِكَ عَلىٰ هـٰؤُلاءِ شَهيدًا

So how shall it be, when We bring from every nation a witness, and We bring you as a witness to them? (4:41)

لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ

...so that the Messenger may be a witness over you... (22:78)

This proves that even though Rasūlullāh (ṣ) is not physically present, he is able to witness what his nation (ummah) does. In

fact, the light of Rasūlullāh (ṣ) and the Ahlul Bayt (ʿa) existed even before the creation of the world, so it is not impossible for them to be aware of and witness what people do in this world.

Allah (swt) tells us that ordinary martyrs are not dead, so we should not call them dead. How, then, can we say that Rasūlullāh (ṣ) or his purified household (ʿa) is dead?

وَلاَ تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لاَ تَشْعُرُونَ

And do not call those who were killed in Allah's way "dead." Rather, they are living, but you are not aware. (2:154)

وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

Do not suppose those who were killed in the way of Allah to be dead; rather, they are living and provided for near their Lord. (3:169)

All the Anbiyāʾ, Mursalīn, and Imāms will also be asked to pray for those who have sinned, but are sincerely sorry, so that Allah (swt) will forgive them. This is called intercession (shafāʿah), and we shall learn more about it in later grades, inshāʾAllāh.

Even though Allah (swt) can forgive people directly, He will give the power of shafāʿah to the Anbiyāʾ (Prophets), Mursalīn (Messengers), and Imāms (ʿa), especially Rasūlullāh (ṣ) and his Ahlul Bayt (ʿa), to honor them and show their status to all of humankind. Some very learned scholars and very pious individuals will also be given the power to intercede for others in their communities or families. All this will save many people from the Hellfire. Of course, no one will be able to help another person except by the permission of Allah (swt).

مَنْ ذَا الَّذِى يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ

Who is it that may intercede with Him except with His permission? (2:255)

يَوْمَئِذٍ لاَ تَنفَعُ الشَّفَاعَةُ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَانُ وَرَضِىَ لَهُ قَوْلاً

Intercession will not help that day except from those whom the All-Merciful allows and approves of his word. (20:109)

Activity 6.1: Review of Qiyāmah

Make illustrations about the different stages of the Day of Judgment. Be sure to use an āyah of the Qurʾān for each illustration.

Blowing the Trumpet	The Resurrection
Maḥshar - The Gathering Place	**Questioning of the Prophets (ʿa) and Their Nations**

FIQH
(ISLAMIC LAWS)

CHAPTER 1:

FURŪʿ AD-DĪN

Teaching Guide 1.1: Furūʿ ad-Dīn

TASK BAR

KEY WORDS

- Furūʿ ad-Dīn فروع الدين
- Ṣalāh صَلَاة
- Ṣawm صَوم
- Ḥajj حج
- Zakāt زكاة
- Khums خُمْس
- Jihād جِهَاد
- Amr bil maʿrūf امر بالمعروف
- Nahy ʿanil munkar نهى عن المنكر
- Tawallī تَوَلِّى
- Tabarrī تَبَرِّى

READING

Students can follow along with their teacher by turning to the "Furūʿ ad-Dīn" reading page.

Students will review the concept of Furūʿ ad-Dīn.

SAY: Today we are going to review the Furūʿ ad-Dīn. Does anyone know what is meant by Furūʿ ad-Dīn? (Wait for answers.)

SAY: Islam has two parts. The first part is called the Uṣūl ad-Dīn, which means the Roots of Religion. The Uṣūl ad-Dīn are the most important beliefs in Islam. They are the essence of our beliefs as Shīʿah Muslims. A Shīʿah Muslim is someone who believes in and follows the Qurʾān and the family of the Prophet (ṣ).

Someone who does not believe in all of the Uṣūl ad-Dīn (e.g., Imāmah) is not a Shīʿah Muslim. There are also aspects of the Uṣūl ad-Dīn that if a person rejects (like Tawḥīd or Nabūwwah), he or she cannot be a Muslim at all, let alone Shīʿah Muslim!

The second part of Islam is called the Furūʿ ad-Dīn. The Furūʿ ad-Dīn are the "Branches of Religion" and refer to the practices of Islam. Branches are the parts of a tree that move and make sounds, unlike roots, which are firm in the ground and don't move. Put differently, the Furūʿ ad-Dīn are the most important actions that Muslims must do once they believe in the Uṣūl ad-Dīn.

Both the Uṣūl ad-Dīn and the Furūʿ ad-Dīn are extremely important because they define what Muslims believe in and how they live their lives. Of the two, the Uṣūl ad-Dīn are more important than the Furūʿ ad-Dīn because without beliefs, the required actions don't have meaning. The Furūʿ ad-Dīn are acts Muslims do because of their understanding of the Uṣūl ad-Dīn. Without belief in all of the Uṣūl ad-Dīn, a person's Islam is not complete.

Let's review what the Furūʿ ad-Dīn are:

1. Ṣalāh: Praying five times a day
2. Ṣawm: Fasting
3. Ḥajj: Performing the pilgrimage in Mecca
4. Zakāt: Giving charity on certain items
5. Khums: Giving one-fifth of your savings to your marjaʿ to be divided in a special way
6. Jihād: Struggling or defending in the way of Allah (swt)
7. Amr bil maʿrūf: Guiding others to do good
8. Nahy ʿanil munkar: Stopping others from doing bad
9. Tawallī: Loving and following the teachings of the 14 Maʿṣūmīn (ʿa)
10. Tabarrī: Disliking and staying away from the enemies of the 14 Maʿṣūmīn (ʿa) and their teachings

TASK BAR

ACTIVITY

NUMBER THE STARS:
Students will match the Furūʿ ad-Dīn with their meanings.

Note to teachers: Many people pronounce the 9th and 10th Furūʿ ad-Dīn as Tawallā and Tabarrā, but the correct Arabic pronunciation is Tawallī and Tabarrī.

SAY: Without the Furūʿ ad-Dīn, a person's Islam is not complete. For example, a person knows that Allah (swt) has made ṣalāh wājib, but denies its importance and says, "No, I don't need to do ṣalāh. It's not wājib for me. I don't care what Allah says!" Then, this person will fall outside of the folds of Islam and cannot be a Muslim since they denied one of the practices of Islam.

Note to teachers: If someone does not practice a wājib action, such as praying or fasting, they are still Muslim because they believe that ṣalāh and fasting are part of Islam — they are just not practicing Muslims. But if they deny ṣalāh and fasting are part of Islam, this is what will cause them to fall outside the fold of Islam, and therefore, they will not be called Muslims.

At this time, students can do the ACTIVITY located in the TASK BAR.

Lesson 1.1: Furūʿ ad-Dīn

The Furūʿ ad-Dīn are the "Branches of Religion" and refer to the practices of Islam. Branches are the parts of a tree that move and make sounds, unlike roots, which are firm in the ground and don't move. Put differently, the Furūʿ ad-Dīn are the most important actions that Muslims must do once they believe in the Uṣūl ad-Dīn.

Both the Uṣūl ad-Dīn and the Furūʿ ad-Dīn are extremely important because they define what Muslims believe in and how they live their lives. Of the two, the Uṣūl ad-Dīn are more important than the Furūʿ ad-Dīn because without beliefs, the required actions don't have meaning. The Furūʿ ad-Dīn are acts Muslims do because of their understanding of the Uṣūl ad-Dīn.

There are 10 Branches of Religion or Furūʿ ad-Dīn:

1. **Ṣalāh:** Praying 5 times a day
2. **Ṣawm:** Fasting
3. **Ḥajj:** Performing the pilgrimage in Mecca
4. **Zakāt:** Giving charity on certain items
5. **Khums:** Giving one-fifth of your savings to your marjaʿ to be divided in a special way
6. **Jihād:** Struggling and defending in the way of Allah (swt)
7. **Amr bil maʿrūf:** Guiding others to do good
8. **Nahy ʿanil munkar:** Stopping others from doing bad
9. **Tawallī:** Loving and following the teachings of the 14 Maʿṣūmīn
10. **Tabarrī:** Disliking and staying away from the enemies of the 14 Maʿṣūmīn (ʿa) and their teachings

Activity 1.1: Number the Stars

Match the meaning with the act and put the correct number in each star:

1. Fasting during the month of Ramaḍān.		Ḥajj
2. Giving one-fifth of your savings to your marjaʿ to be divided in a special way.		Amr bil Maʿrūf
3. Praying five times a day.		Zakāt
4. Guiding others to do good.		Khums
5. Performing the pilgrimage in Mecca.		Ṣalāh
6. Struggling and defending in the way of Allah (swt).		Jihād
7. Disliking and staying away from the enemies of the 14 Maʾṣūmīn (ʿa) and their the teachings.		Tawallī
8. Giving charity on certain items.		Nahy ʿanil munkar
9. Stopping others from doing bad.		Tabarrī
10. Loving and following the teachings of the 14 Maʾṣūmīn (ʿa)		Ṣawm

CHAPTER 2:

RITUAL PURITY

Teaching Guide 2.1: Najāsah and Muṭahhirāt

TASK BAR

KEY WORDS

- Najāsah نَجَاسَة
- Muṭahhirāt مُطَهِّرَات
- Najis نَجِس
- Ṭāhir طَاهِر
- Istiḥālah إِسْتِحَالَة
- Inqilāb إِنْقِلَاب
- Istibrāʾ إِسْتِبْرَاء
- Ghaybatul Muslim غَيْبَةَ الْمُسْلِم
- Tabaʿīyyah تَبَعِيَّة

READING

Divide students into groups of three. Assign each student one section to read. Then, each student must present what they read to the rest of their group members.

ACTIVITY

REVIEW: Students will answer questions pertaining to the reading.

POSTER

In their reading group of three, students will illustrate a poster that shows relevant information from their reading. This poster can be used as an assessment to see what the students have learned from the reading.

In this lesson, students will review what they know about najāsah and learn about muṭahhirāt related to nature in more detail.

SAY: Does anyone remember what najāsah means?

Wait and listen for answers.

SAY: Good! Najāsah refers to things that are ritually impure, or najis. It is important to learn about najis things because they affect various parts of our lives, including how we eat, drink, and worship Allah (swt). Coming in contact with ʿayn an-najis things can make some of our acts of worship invalid. For instance, you cannot pray while your body or clothes are najis (unless you have your own blood the size of a nickel or less on you). Also, we are not allowed to eat or drink anything that is najis. Many pure things that have become najis can be purified again. Does anyone know what the purifying agents, which make najis things ṭāhir, are called?

Wait and listen for answers.

SAY: The agents or things that can purify najis things are called the muṭahhirāt. It is important to learn which things are muṭahhirāt in case we need to purify something that is najis. Let's read more about the muṭahhirāt.

Students should now turn to the READING, located in the TASK BAR. To engage students with the material, the reading for this section will be done in a different way. Place students in groups of three. Have students read the "Najāsah and Muṭahhirāt" sections together. Then for the "Muṭahhirāt Related to Nature" section, there are three sections, labeled 1-3. Assign each student in each group one section that they have to read by themselves.

Then, after five minutes, each student will have to present their section to the rest of their group members, starting with the student who did Section 1. By the end, all three students will have been introduced to the concept of muṭahhirāt related to nature.

Students can then do the ACTIVITY and POSTER located in the TASK BAR.

Lesson 2.1: Najāsah and Muṭahhirāt

In Islam, the word najāsah refers to things that are najis, or spiritually impure.

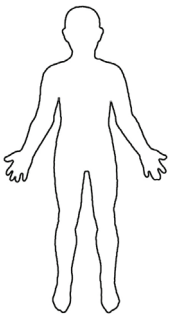
There are two types of najāsah:

1. Something that was pure but then became najis.
2. Something that is inherently najis. This is called ʿayn an-najis. ʿAyn an-najis things include:

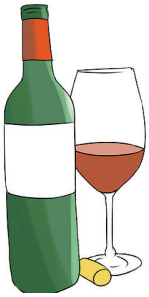
Urine and Stool

Blood

An Animal Carcass

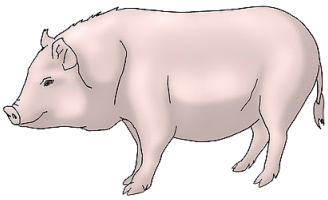


Kāfir
(an unbeliever- does not include Ahlul Kitāb such as Jews, or Christians)



Alcoholic Drinks

Dog



Pig

A pure thing becomes najis when it comes into contact with something that is ʿayn an-najis. For example, blood is ʿayn an-najis, whereas milk is considered pure. Now, if a drop of blood falls into a glass of milk, the milk will become najis.

Some ʿayn an-najis things must meet certain conditions before they are considered ʿayn an-najis. For example, the blood of a human being is ʿayn an-najis, but the blood of cold-blooded animals, like fish or insects, is not.

It is important to learn about najis things because they affect various parts of our life, including how we worship Allah (swt) and how we eat and drink. ʿAyn an-najis things can make some of our acts of worship invalid. For instance, you cannot pray while your body or clothes are najis (unless you have your own blood the size of a nickel or less on you). Also, we are not allowed to eat or drink anything that is najis.

Many pure things that have become najis can be purified again. The agents or things that can purify these things are called the muṭahhirāt.

Muṭahhirāt

There are 12 muṭahhirāt (purifying agents) that can be divided into the following three groups:

A. Nature:

1. Water
2. Earth
3. Sun

B. Physical Change:

4. Istiḥālah (fundamental change of state/natural change)
5. Inqilāb (change of wine into vinegar)
6. Intiqāl (change in place)
7. Disappearance of the najāsah
8. Istibrāʾ
9. Remaining blood after slaughtering

C. Spiritual Change:

10. Islam
11. Tabaʿīyyah (to follow)
12. Ghaybatul Muslim (Disappearance of the Muslim)

Each purifying agent has different characteristics. In this lesson, we will review the first three muṭahhirāt, which relate to nature.

Muṭahhirāt Related to Nature

1. Water

Water is the most common and widely used purifying agent. However, not all water can be used to purify things. The most common types of water than can be used to purify things are:

Rain Water

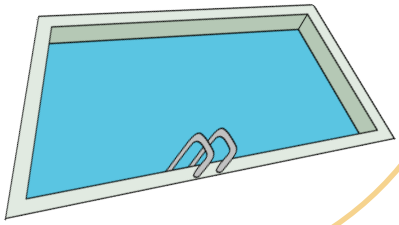
Well Water

Running Water

(Such as a river or stream)

Kurr Water

A body of water (such as a swimming pool, pond, lake, sea, or ocean) which is at least 384 liters (about the size of 1.5 bathtubs)



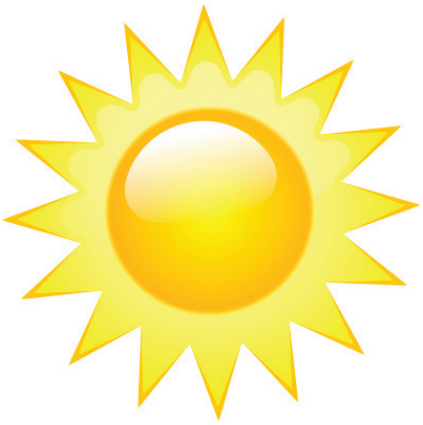
The water itself must be pure before it can be used to purify something. Almost all solid things (e.g., the body, clothes, carpets, floors, furniture, fruits, and pots) that become najis can be purified by washing them once with any of the above mentioned types of water.

2. Earth

The earth cannot purify as many things as water. It can only purify the soles of the shoes, bottom of the socks (when shoes are off), or the soles of the feet. However, some conditions apply, including:

- The earth has to be ṭāhir.
- The earth has to be dry.
- The feet, socks, or shoes initially became najis from the earth itself and not through some other way.
- The najāsah that might be stuck on the sole of the foot or shoe is cleared away.

3. Sun



The sun, like the earth, is also a limited muṭahhir. It can only purify immovable things, such as buildings, walls, windows of a house, a tree, and the earth itself. However, it can only do so if:

- The najāsah has been removed.
- The place of najāsah is still wet.
- The place of najāsah becomes dry by the direct rays of the sun.

Activity 2.1: Review of Najāsah and Muṭahhirāt

Fill in the blanks:

1. Something that is ___ʿayn an-najis___ is inherently impure (impure from the beginning).

2. List the seven things that are ʿayn an-najis:

   - Urine and stool
   - Kāfir
   - Blood
   - Pig
   - Animal carcass
   - Alcohol
   - Dog

3. Things that used to be pure, but have become ___najis___ can be purified.

4. The agents or things that can purify these things are called the ___muṭahhirāt___.

5. There are ___12___ (how many) purifying agents.

True or False:

6. There are different types of muṭahhirāt.

TRUE FALSE

7. Blood of all kinds is ʿayn an-najis, whether it belongs to a human or mosquito.

TRUE FALSE

Answer the following questions in complete sentences:

8. Name the muṭahhirāt that can be found in nature.

- Sun
- Water
- Earth

9. What types of water can be used to purify things that have become najis?

- Running water
- Well water
- Rain water
- Kurr water

10. Why are the sun and earth considered to be limited muṭahhirāt?

The sun and earth are considered as limited muṭahhirāt because they can only purify certain najis things. For example, the sun can only purify immovable things.

Teaching Guide 2.2: Physical Muṭahhirāt

TASK BAR

READING

Divide students into groups. Assign each student in the group one section to read. Then, each student must present what they read to the rest of their group members.

ACTIVITY

REVIEW: Students will answer questions pertaining to the reading.

PRACTICE

This will require some prep time. Create different stations around the room that simulates something najis and one of the muṭahhirāt. Please don't actually bring in najāsah. Then, have students travel to each station in groups to try to figure out how to make the najis thing ṭāhir, based on what they have learned. For example, you could have a piece of cloth stained with yellow food coloring, with a label stating, "A baby had an accident on this piece of cloth. How can it be made ṭāhir?" Then, have 3 different cleansing agents available: 3 bottles labeled water, soap, and soil (earth). Students should know that it is the water that can make the urine stain ṭāhir.

In this lesson, students will learn more about muṭahhirāt related to physical change.

SAY: Can someone remind me what muṭahhirāt are?

Wait and listen for answers.

SAY: Good. Muṭahhirāt are things that make a najis thing pure or ṭāhir. What are the three types of muṭahhirāt?

Wait and listen for answers.

SAY: Good. There are muṭahhirāt found in nature (natural muṭahhirāt), and muṭahhirāt due to changes in physical or spiritual state. Today, we will learn about the muṭahhirāt related to changes in physical state.

Students should now turn to the READING located in the TASK BAR. To engage students with the material, the reading for this section will be done similar to the last lesson. Place students in groups of three to four. Assign each student one section of the lesson to read. After 5-10 minutes, each student will have to present their section to the rest of their group, starting with the student who read the first section. By the end, all students in the group will be introduced to the concept of muṭahhirāt related to physical change.

Students can then do the ACTIVITY. Afterwards, you can do the PRACTICE located in the TASK BAR.

Lesson 2.2: Physical Muṭahhirāt

You already know that anything that is ṭāhir can become najis by coming into contact with an ʿayn an-najis thing. When this happens, the najāsah can be purified and return to a ṭāhir state through one of the muṭahhirāt, or purifying agents.

In today's lesson, we will learn about the muṭahhirāt that are related not to spiritual change or nature, but rather to certain physical changes. Najis things become ṭāhir by going through the physical changes described in the following muṭahhirāt. You will also study how najāsah works and what to do when we are not sure if something is najis or not.

Different Physical Changes

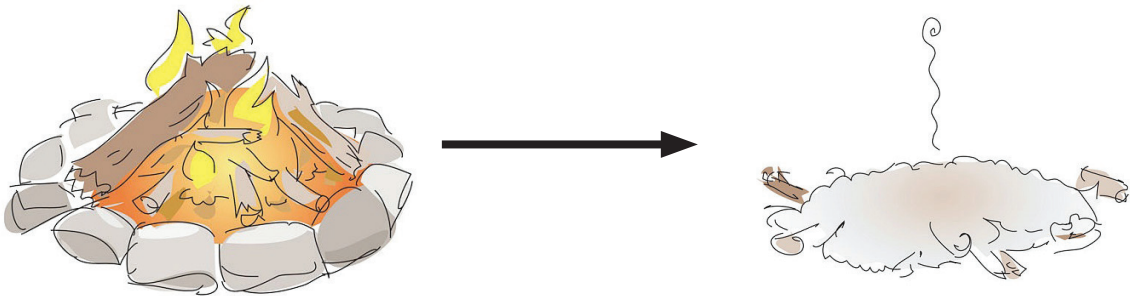
1. Istiḥālah (Fundamental Change of State/Natural Change):

Istiḥālah means a fundamental change (natural change) of state. If a najis thing fundamentally changes into a different substance, then it is no longer najis.

A few examples of istiḥālah:

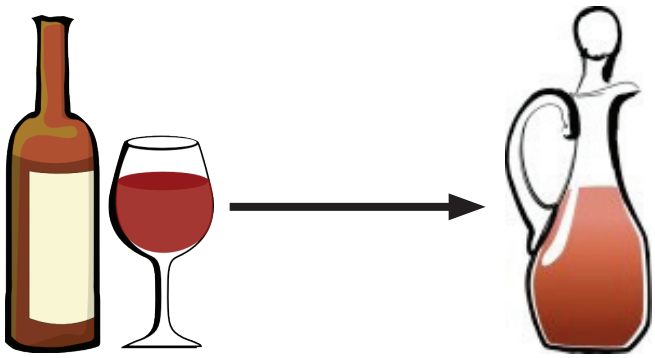
- A dead dog's body is buried in a certain place, and after a long period of time, it decays and changes into the earth. It is no longer a dog, and therefore, it is ṭāhir.
- Stool of a najis animal is najis, but when it combines with earth, it turns into manure, which acts as a fertilizer that gives rise to vegetation, grass, and fruits. It becomes something different and incorporates itself into the earth. It is no longer stool, and therefore, it is ṭāhir.

Can you explain the example below?



2. Inqilāb (Change of Wine into Vinegar):

Inqilāb is the term used to describe wine changing into vinegar. Wine is an intoxicating liquid, and is therefore ʿayn an-najis. When wine is changed into vinegar, the vinegar will be ṭāhir.



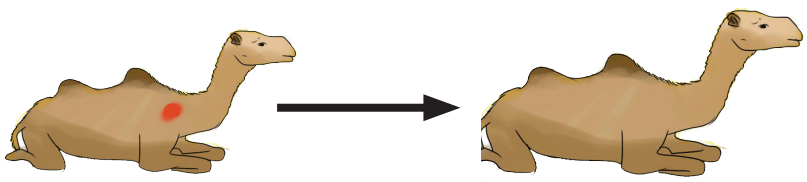
3. Intiqāl (Change in Location):

Intiqāl means change in place. Certain ʿayn an-najis things can become ṭāhir if their location or place is changed.

For example, the blood of a man is ʿayn an-najis, whereas the blood of a mosquito is not. Now, if a mosquito sucks the blood of a human, and that becomes the blood of the mosquito, then it will become ṭāhir.

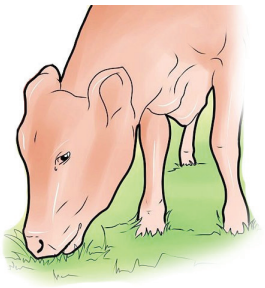
4. Disappearance of the Najāsah

This purifying agent applies to the bodies of animals. If there is any najāsah on the body of an animal, such as your pet cat, it will become ṭāhir when the najāsah is removed from the body. There is no need to wash it further.



This purifying agent also applies to the inside of a human body. Blood from the inside doesn't make things najis until it comes to the outside. For example, if you have a nosebleed, the blood that comes out of the nose is najis, but the blood that is inside of the nose won't make the nose najis. That is why once the blood stops, there is no need to wash the inside of the nose in order to make it ṭāhir, and you can still pray ṣalāh without washing the inside of your nose.

Istibrāʾ:



Ḥalāl animals, like cows, goats, and chickens, become najis when they develop a habit of eating najāsah, such as human waste, najis water, etc. These animals can be made ṭāhir by keeping them away from that waste for a set number of days.

Remaining Blood After a Slaughter:

When a ḥalāl animal is slaughtered according to the Sharīʿah, and when its blood flows out in normal quantities, the remaining blood in the body is ṭāhir. However, it is not permissible to consume the blood in the heart or the jugular vein.

Activity 2.2: Review of Physical Muṭahhirāt

Answer the following questions from the lesson.

1. What does muṭahhirāt mean?

   Muṭahhirāt are purifying agents that make najis things ṭāhir.

2. If someone buried his dead dog in their backyard, and the dog decayed and became earth:

   a. Would that earth still be najis?

   No, the earth would not be najis.

   b. What kind of change has taken place?

   Istiḥālah has taken place.

   c. Give another example of a similar change (i.e., change of ʿayn an-najis item).

   Another example is if the stool of an animal, which is najis, mixes into the soil and turns into manure, which is used as fertilizer, it is no longer najis.

3. If my pet cow drank a little bit of najis water, would I be able to drink the cow's milk? In other words, would the milk of the cow be ṭāhir?

   No, the milk would not be ṭāhir. However, you can make the cow's future milk ṭāhir by keeping it away from that najis water for some days.

4. What thing becomes ṭāhir through inqilāb?

   Wine becomes ṭāhir when it is changed into vinegar through the process of inqilāb.

5. While Yasmin is camping in the woods, a mosquito lands on her hand. Before it starts sucking her blood, she slaps it, and some blood comes out.

   a. Is the blood on her hand najis?

   No, the blood of the mosquito on her hand is not najis.

   b. What kind of change has taken place?

   Intiqāl has taken place.

6. If Zahra's mouth starts to bleed while she is chewing gum, and she spits her gum out:

   a. Is her mouth ṭāhir? Please explain your answer.

   Yes her mouth is ṭāhir, because of disappearance of the najāsah. Since she spit out the blood, the inside of her mouth is ṭāhir.

   b. If there was a tiny amount of blood that became mixed with her saliva, would she need to spit out her saliva? Please explain your answer.

   No, she could just mix it with her saliva until it disappears.

7. Zaynab is visiting Pakistan for her summer holidays with her parents and 14-month-old baby brother. She is at her aunt's home when her brother urinates on a rug. Her aunt asks the maid to remove the rug from the house and put it out in the sun to dry. Zaynab expected her aunt to take the rug and have it washed and dried. The rug dries out in a day and the maid deodorizes it and puts it back in the room. Zaynab feels uncomfortable as she feels that the rug is still najis. Is the rug najis or ṭāhir? Explain your answer below.

   The rug is still najis. The sun can only purify those things that can't be moved. Since the rug can be moved, it must be washed and made ṭāhir with water.

Teaching Guide 2.3: Spiritual Muṭahhirāt

TASK BAR

READING

Divide students into groups. Assign each student one section to read. Then, each student must present what they read to the rest of their group members.

ACTIVITY

REVIEW: Students will answer questions pertaining to the reading.

MUṬAHHIRĀT BOOKLET

Have students create a muṭahhirāt informational booklet that includes information from this lesson and the prior two lessons. Have them use illustrations and descriptions to convey all they have learned about muṭahhirāt.

In this lesson, students will learn more about muṭahhirāt related to spiritual change.

SAY: Can someone remind me what muṭahhirāt are?

Wait and listen for answers.

SAY: Good. Muṭahhirāt are things that make a najis thing pure or ṭāhir. What are the three types of muṭahhirāt?

Wait and listen for answers.

SAY: Good. There are muṭahhirāt found in nature (natural muṭahhirāt), and muṭahhirāt due to changes in physical or spiritual state. Today, we will learn about the muṭahhirāt related to changes in spiritual state.

Students should now turn to the READING located in the TASK BAR. To engage students with the material, the reading for this section will be done similar to the last lesson. Place students in groups of three to four. Assign each student one section of the lesson to read. After 5-10 minutes, each student will have to present their section to the rest of their group, starting with the student who read the first section. By the end, all students in the group will be introduced to the concept of muṭahhirāt related to spiritual change.

Students can then do the ACTIVITY and MUṬAHHIRĀT BOOKLET located in the TASK BAR.

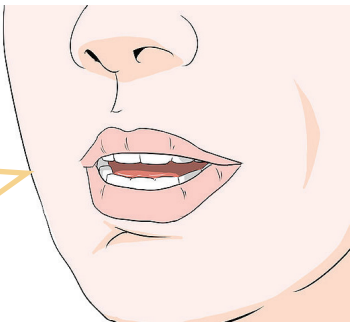
Lesson 2.3: Spiritual Muṭahhirāt

The muṭahhirāt related to spiritual change include:

A. Islam

Islam is the first among the spiritual muṭahhirāt, meaning that by accepting Islam, someone who was previously considered najis will now be considered ṭāhir. It is important that we respect all human beings and creatures of Allah (swt). As Imām ʿAlī (ʿa) said to Mālik al-Ashtar, "People are of two kinds: they are your brothers in faith or your equals in humanity." Therefore, we must respect everyone. At the same time, we also have to respect Islamic laws. In Islamic law, a kāfir, or someone who disbelieves in one God, is considered najis. Their hair, nails, teeth, bones, and sweat are also najis. It is important to note that most marājiʿ, like Āyatullāh Khamenei and Āyatullāh Sīstānī, have derived the ruling that Ahlul Kitāb, such as Jews and Christians, are considered ṭāhir, as they believe in one God. When a kāfir declares his or her belief in Islam, he or she will immediately become ṭāhir.

However, if that person's clothes were najis, they will not automatically become ṭāhir, and the new Muslim will have to purify them in order to make them ṭāhir.



B. Tabaʿīyyah

Tabaʿīyyah means to follow. This means that when a najis thing or person becomes ṭāhir, then the things that are related also become ṭāhir automatically. A few examples are listed below:

While washing a najis thing, your hands also become najis, but when that najis thing becomes ṭāhir, then your hands will automatically become ṭāhir as well.

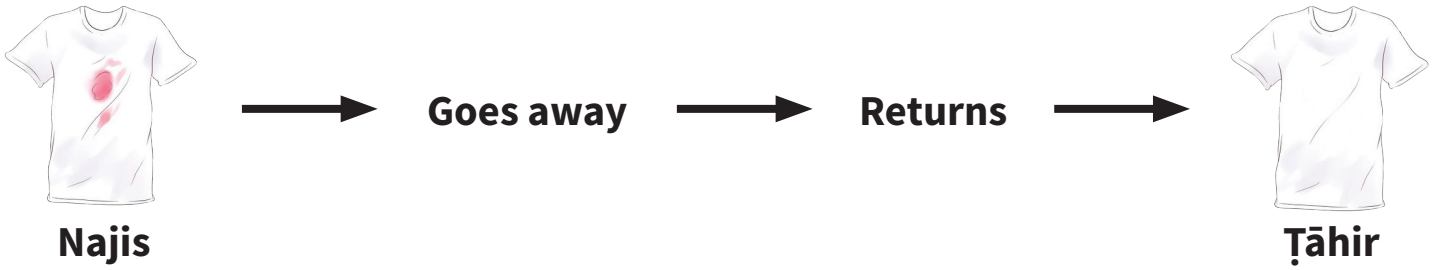
When washing the dead body of a Muslim, the table on which the corpse is washed and the hands of the person washing the corpse become najis. But when the washing (ghusl) is completed, the table and hands automatically become ṭāhir.

When a kāfir becomes Muslim, his non-bāligh children automatically become ṭāhir.

C. Ghaybatul Muslim

Ghaybatul Muslim means the disappearance of a Muslim. Suppose that the body or an item belonging to a Muslim becomes najis. If a practicing Muslim goes out of your sight long enough for him/her to purify himself/herself or his belonging and then comes back, and you see him/her using that particular thing in a way that indicates it has been purified, then you should consider it ṭāhir.

Why? You should consider it ṭāhir because Islam teaches us to have a good opinion about others and to refrain from suspicion. In the case mentioned above, you should trust that person because he/she is a good Muslim, and therefore, we should assume that he/she must have made his/her body or clothes ṭāhir when he/she was out of our sight.



How Najāsah Works

If a ṭāhir thing touches a najis thing, and either of them are so wet that the wetness of one transfers to the other, then the ṭāhir thing will become najis.

Does this mean we should start with the assumption that everything is najis unless we come to know that it is ṭāhir? Or should we start with the assumption that everything is ṭāhir unless we come to know that it is najis?

The answer is that we should start with the assumption that *everything is ṭāhir unless we come to know that it is najis*. Therefore, if we do not know whether the chairs and tables around us are najis or not, then we should assume that they are ṭāhir.

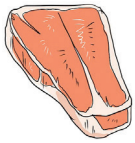
That rule applies to when you don't know whether something is ṭāhir or najis. There is a different rule that applies when determining whether something is ḥalāl

to eat. Any animal products (such as animal skin, flesh, or fat) obtained from a kāfir should be considered as ḥarām to eat unless it is known that the animal has been slaughtered by a Muslim according to Islamic Sharīʿah (law) or that it had been in possession of a Muslim before coming into the kāfir's possession.

Here are a few examples:

- If a non Ahlul Kitāb kāfir gives us a spoon, then we should consider it ṭāhir. However, if we know for sure that he or she has touched it with flowing wetness, then it will be considered as najis.

- If a non-Muslim sells us a piece of meat, then we must consider the meat ḥarām to eat. However, if we know for sure that a Muslim has slaughtered the animal and gave the meat to the kāfir to sell, then we can consider the meat ṭāhir.



- If you buy something, other than meat products, from a kāfir and are not sure whether or not it is made from an animal, then it is considered ṭāhir. However, if you are sure that it is made out of an animal, and if you have doubt whether that animal was slaughtered by a Muslim, then it is considered not ṭāhir.

Activity 2.3: Review of Spiritual Muṭahhirāt

Answer the following questions from the lesson.

1. What is the only way for a kāfir who is not an Ahlul Kitāb to become ṭāhir?

   The only way that a kāfir can become ṭāhir is through Islam. That is, he or she must become Muslim in order to be considered ṭāhir.

2. What does tabaʿīyyah mean? Give one example.

   Tabaʿīyyah means "to follow." This means that when something that is najis becomes ṭāhir, something related to it that is najis also becomes ṭāhir. For example, if you are washing a shirt that is naijs, your hands become najis when the najāsah transfers to your hands. However, as the shirt becomes ṭāhir, so do your hands.

3. When a kāfir becomes Muslim, his non-baligh children become ṭāhir automatically.

   (TRUE) FALSE

4. A kāfir who is not Ahlul Kitāb is not ʿayn an-najis if he gives charity and refrains from saying bad words and hurting other human beings.

   TRUE (FALSE)

5. When washing the dead body of a Muslim, the table on which the corpse is washed and also the hands of the person washing the corpse become najis. But when the washing (ghusl) is complete, then the table and the hands become ṭāhir automatically.

   (TRUE) FALSE

6. How does a ṭāhir thing become najis?

   A ṭāhir thing becomes najis if it comes in contact with something that is najis and wet, and the wetness is transferred to the ṭāhir thing.

7. Mushel and Aliyah love playing tennis together. One weekend, while playing tennis, Mushel hits the ball out of the tennis court into the nearby pond. A dog finds the ball and pulls it out of the water with its mouth and then drops it. The ball is najis since it has the dog's saliva on it. The girls go pick up the ball, and Aliyah takes it back to her house. When Mushel comes back the following day, Aliyah pulls out the same tennis ball with wet hands. She then touches her clothes with her hands. Should Mushel assume the tennis ball is najis or ṭāhir? Why?

   Mushel should assume that the tennis ball is ṭāhir. This is because Ghaybatul Muslim occurred. This means that Aliyah was out of Mushel's sight for long enough, so Mushel must assume that Aliyah made the ball ṭāhir.

8. Zahra is given a glass of water by someone who is not Muslim, Christian, or Jewish. Is the water najis? Explain your answer.

   The water is not najis. If a kāfir gives you a non-meat item, you can assume it is ṭāhir, unless the item is flowing with wetness and you are sure that he/she touched it with wet hands.

9. Zahra then watches that person roll out some dough for pizza using his wet hands. Can she eat that pizza when it's ready? Explain your answer.

   No, she cannot eat that pizza. This is because she saw him touch it with wet hands, and since kāfirs are najis, the pizza is now najis.

10. Name the first 6 muṭahhirāt.

- Water
- Sun
- Earth
- Inqilāb
- Istiḥālah
- Intiqāl

11. How can Islam make someone ṭāhir?

Islam can make someone ṭāhir if they were previously kāfir but then converted to Islam.

12. How would you explain Ghaybatul Muslim in your own words?

Ghaybatul Muslim is when a Muslim is wearing/has a najis item, but then leaves your sight long enough for them to purify that item. When you see them with that item again, you must assume that is ṭāhir.

CHAPTER 3:

WUḌŪʾ

Teaching Guide 3.1: Wuḍūʾ

TASK BAR

KEY WORDS

- Wuḍūʾ وُضُوء
- Tartīb تَرْتِيب
- Muṭlaq مُطْلَق
- Mubāḥ مُبَاح
- Mubṭilāt مُبْطِلَات
- Muwālāt مُوَالَات
- Bāṭil بَاطِل

READING

Students can follow along with their teacher by turning to the "Wuḍūʾ" reading page.

ACTIVITY

REVIEW: Students will answer questions based on the reading.

In this lesson, students will learn about wuḍūʾ.

SAY: Let's review what wuḍūʾ is. Who can remind me?

Wait and listen for answers.

SAY: Good. Wuḍūʾ is a way of ritually purifying or cleansing oneself. It is mustaḥab to be in the state of wuḍūʾ, and necessary to perform wuḍūʾ for some acts that are wājib, like ṣalāh. Today, we are going to learn about the conditions, method, and mubṭilāt (actions that invalidate wuḍūʾ).

At this time, students can turn to the READING located in the TASK BAR. Have several students take turns reading while others follow along.

Students can then do the ACTIVITY located in the TASK BAR.

Lesson 3.1: Wuḍūʾ

Wuḍūʾ is a way to clean ourselves spiritually. Just like a soldier wears a shield to protect his body, wuḍūʾ is a shield that protects our souls from enemies, like Shayṭān. If someone wears their shield quickly and without proper care, then the shield will do a poor job in protecting them. However, if that person takes his time and wears it properly, it will protect him properly. Similarly, if we perform wuḍūʾ with proper care and connection to Allah (swt), it, too, will protect our souls from our enemies and make us stronger in the face of Shayṭān's whispers.

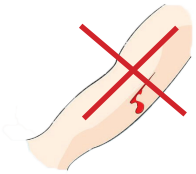
In a ḥadīth from Prophet Muḥammad (ṣ), he describes the symbolic importance of wuḍūʾ. He says that during wuḍūʾ, when we wash our faces, we are washing the sins that our eyes and mouth have committed. When we wash our arms and hands, we are washing away the sins that our arms and hands have committed. And when we wipe our heads and feet, we are wiping the sins that our feet have committed by taking us to places where we committed sins. (Al-Kāfī, Vol. 3, P. 71)

This does not mean that everyone who does wuḍūʾ will have his or her sins wiped out. What it does mean is that if we are sincere in our repentance from sins, especially during wuḍūʾ, then we can be hopeful that Allah (swt) will wipe away the sins from the body parts that committed them. Moving forward, we should also try not to do anything sinful with our body parts.

Niyyah	
Washing Hands	O Lord! Make me of those who repent and purify themselves
Rinsing the Mouth	O Allah! Please help me speak the truth.
Washing the Nose	O Allah! Please help me to smell the fragrance of paradise.
Washing the Face	O Allah! Let my face shine on the Day of Judgment
Washing the Right Arm	O Allah! Please give my book of deeds (aʿmāl) in my right hand
Washing the Left Arm	O Allah! Please do not give my book of deeds (aʿmāl) in my left hand.
Masḥ of the Head	O Allah! Please decrease the heat of the sun on the Day of Judgment and pour Your mercy upon me.
Masḥ of the Feet	O Allah! Please help me pass the bridge of Ṣirāt easily and let these feet (legs) enter only good places and not bad places.

Conditions of Wuḍūʾ

All parts of the body must be ṭāhir



Water must be muṭlaq (pure), mubāḥ (permissible to use) and enough for wuḍūʾ and any other use

If using a container, it must be mubāḥ and not made of gold or silver

Must have tartīb (correct order)

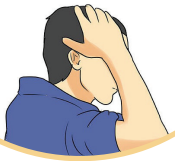
1
2
3
4

Must remove all barriers (e.g., nail polish, paint, glue, etc.) and remove/adjust rings

Must have muwālāt (be continuous without interruption)

~~taking breaks~~

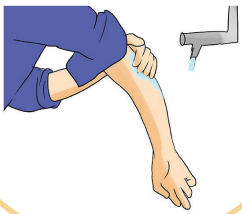
Masḥ (wiping) must be done from wetness of wuḍūʾ water



Must have enough time available

Water must not be harmfull to health

Wuḍūʾ must be done by yourself



How to Perform Wuḍūʾ

Wuḍūʾ is divided into:

Mustaḥab Actions

- **Washing the hands**
- **Rinsing the mouth 3 times**
- **Washing the nose 3 times**

If you do these actions, you get more thawāb, but if you don't, your wuḍūʾ is still correct.

Wājib Actions

- **Niyyah**
- **Washing the face**
- **Washing the arms**
- **Masḥ (wiping) of the head**
- **Masḥ (wiping) of the feet**

These actions must be done, otherwise your wuḍūʾ is bāṭil (invalid).

Mubṭilāt of Wuḍūʾ

The following things make your wuḍūʾ bāṭil (invalid):

Going to the toilet, whether to pass urine or stool

Passing wind from the rear

Sleeping

Becoming unconscious

GOLDEN RULE:

IF AFTER COMPLETING WUḌŪʾ, YOU ARE NOT SURE (HAVE A DOUBT) IF ONE OF THE ABOVE THINGS HAPPENED (E.G. IF YOU FELL ASLEEP), THEN YOUR WUḌŪʾ IS STILL VALID.

Activity 3.1: Review of Wuḍūʾ

Answer the following questions from the lesson.

1. When we wash our face and arms, and wipe our head and feet in wuḍūʾ, what does it symbolize?

   When we wash these body parts, it symbolizes the washing away of sins that we have committed with these body parts.

2. Which of the following is NOT a condition for wuḍūʾ?

   a. You must perform wuḍūʾ by yourself
   b. Your wuḍūʾ body parts must be ṭāhir
   c. You must brush your teeth before wuḍūʾ
   d. You must do it in the correct order

3. List the 4 mubṭilāt of wuḍūʾ (things that make wuḍūʾ bāṭil):

   - Using the restroom
   - Passing gas
   - Sleeping
   - Becoming unconscious

4. You do your wuḍūʾ and lie down on your bed since there are 10 minutes left until ṣalāh. You are not sure if you fell asleep or not, but it is now time for ṣalāh. Do you have to perform wuḍūʾ again in order to offer your prayer? Why or why not?

   No, you do not have to perform your wuḍūʾ again because you know you did wuḍūʾ, but you doubt whether you broke it. In this case, since you only have a doubt and are not sure, you still have wuḍūʾ.

5. You are performing wuḍūʾ when the phone rings. You answer the phone and then go back to finish performing your wuḍūʾ from where you left off. Is your wuḍūʾ valid? Why or why not?

   No, your wuḍūʾ is not valid because you did not have muwālāt, or continuity. Your wuḍūʾ must be done continuously, without interruptions, for it to be valid.

CHAPTER 4:

GHUSL

Teaching Guide 4.1: Ghusl

TASK BAR

KEY WORDS

- Ghusl غُسل
- Ablution
- Ghusl at-Tartībī غُسل التَرتِيبِي
- Ghusl al-Irtimāsī غُسل الاِرتِمَاسِي

READING

Students can follow along with their teacher by turning to the "Ghusl" reading page.

ACTIVITY

REVIEW: Students will answer questions pertaining to the reading.

In this lesson, students will learn how to perform ghusl (major ablution).

SAY: Does anyone know what an ablution is?

Wait for answers.

SAY: Ablution means to wash oneself for a religious ritual. In Islam, there are two types of ablutions: minor and major. The minor ablution is called wuḍūʾ, which we discussed earlier. The major ablution is called ghusl, and we will be learning about that today.

At this time, students can turn to the READING, located in the TASK BAR, and then complete the ACTIVITY.

Lesson 4.1: Ghusl

Ablution means to wash oneself for a religious ritual. In Islam, there are two ablutions: minor and major. The minor ablution is called wuḍūʾ, which we covered previously. The major ablution is called ghusl. Ghusl literally means "cleansing" and comes from the verb gha-sa-la (غ س ل), which means "to wash." It is called the major ablution because the washing is much more extensive than in wuḍūʾ. Wuḍūʾ requires us to only wash certain body parts, whereas ghusl requires us to wash the entire body. There are two methods to doing this.

Methods of Performing Ghusl

There are two ways of performing ghusl: ghusl tartībī and ghusl irtimāsī. Before beginning any kind of ghusl or while performing it, it is important to wash away any najāsah and remove all barries that prevent water from reaching the body (e.g. paint, glue, nailpolish, etc.).

Ghusl Tartībī

The first and most popular form of ghusl is called ghusl tartībī. Tartīb in Arabic means to do in sequence. This means that after doing the proper niyyah, the body should be washed in stages, starting with the head and neck, then the right side of the body below the neck, and finally, the left side from the neck below. It is good to wash some of the left side while washing the right side of the body and vice versa.

Ghusl Irtimāsī

Ghusl irtimāsī is done in one stage by submerging the entire body under water. To perform this type of ghusl, one must submerge the entire body all at once under water (e.g., by diving or jumping in). If you are already in the water, have one part of the body come out of water, make the intention, and then go underwater once again. This can be done in water that is considered ṭāhir, such as in a bathtub, pool, sea, lake, river, etc.

Mustaḥab Ghusls

Just like wuḍūʾ is wājib for certain things, ghusl also becomes wājib for certain things. However, there are also some ghusls that are simply mustaḥab, just like it can be mustaḥab to perform wuḍūʾ. For example, some marājiʿ have said it is mustaḥab to perform ghusl when performing the ziyārah (visitation) of the Maʿṣūmīn, whether one is near or far.

Some Conditions for Ghusl to Be Valid

1. The water must be (1) pure and not mixed with some other substance (muṭlaq), (2) ritually pure (ṭāhir), and (3) mubāḥ, or acquired from a permissible source, (i.e., the water cannot be taken from someone's private property without permission). Finally, it must be permissible to perform the ghusl in the place you want to perform it. You cannot do it on someone's property without their permission.
2. The ghusl must not be harmful to you. For example, if you have a skin condition or serious cuts around your body that make ghusl dangerous (e.g., for infection) or painful, then you cannot perform ghusl. In this case, do tayammum instead.

Activity 4.1: Review of Ghusl

Answer the following questions from the lesson.

1. Ablution means:
   a. to wash oneself for a religious ritual
   b. to clean your clothes
   c. to perform wuḍūʾ
   d. to perform ghusl

2. Explain how niyyah is done for ghusl.

   To do niyyah for ghusl, you must state the purpose for why you are doing ghusl and do it for the sake of Allah (qurbatan ilallāh).

3. What are the two ways to perform ghusl?

   The two ways to perform ghusl are irtimāsī, where you submerge your entire body in water, or tartībī, which means you wash your entire body in the following sequence: first the head and neck, then the right side of the body, and then the left side of the body.

4. Tartībī means:
   a. to submerge
   b. to do in sequence
   c. to wash oneself
   d. none of the above

5. What are the three stages in which you must wash yourself when performing ghusl tartībī?

   You must first wash the head and neck, then the right side of the body, and then the left side of the body.

6. List two conditions for performing ghusl:

   The water must be pure, not mixed, and doing ghusl mustn't be harmful for your health or body.

CHAPTER 5:

TAYAMMUM

Teaching Guide 5.1: Tayammum

TASK BAR

KEY WORDS

- Tayammum تَيَمُّم
- Tartīb تَرتِيب
- Muwālāt مُوَالَات
- Ghaṣbī غَصْبِي

LINK

LINK is an acronym for 4 tasks students will do with a specific subject.

L: List what you know about the subject

I: Inquire or ask questions about the subject that you would like the answers to

N: (Take) Notes about the subject from the reading or from a Teacher's lecture

K: (Show) Knowledge about the subject through a project or presentation

READING

Students can follow along with their teacher by turning to the "Tayammum" reading page.

ACTIVITY

REVIEW: Students will answer questions pertaining to the reading.

DEMO

Bring in a box of sand or soil. Have students come up in pairs and take turns practicing how to perform tayammum.

In this lesson, students will learn more about tayammum.

SAY: Does anyone know what tayammum is?

Wait and listen for answers.

SAY: Good. Tayammum is another method of ritual purification. We will do an activity called LINK to see how much you already know about the tayammum and how much you learn by the end of this lesson.

At this time do the LINK activity, located in the TASK BAR. Give students 3 minutes to do the "L" and write down their ideas on the board. Then give them 5 minutes to do the "I" and you can either write their responses on the board or on chart paper, so that you can revisit their questions, after the lesson. After this lesson is complete, challenge students to answer their own questions about tayammum or have them research answers on the web or by conducting interviews with those that are knowledgeable in the community. This teaches them the responsibility of researching the answer, instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should now turn to the READING page for this section on the subject of the Tayammum located in the TASK BAR. They should now do the "N" part of LINK, which is to take notes, from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

Now for the "K" part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about tayammum. If time permits, have students present their projects to each other or even to younger children.

Students can then do the ACTIVITY and DEMO located in the TASK BAR.

Lesson 5.1: Tayammum

When should I perform tayammum?

1. There is not enough water to perform wuḍūʾ/ghusl.
2. There is water, but due to some valid reason, I cannot use it.
3. If I am sick and using water will jeopardize my life or make my sickness worse.
4. Obtaining water is harmful or extremely difficult.
5. There is not enough water for ghusl/wuḍūʾ and washing my unclean body/clothes, in which case, the water must be used for cleaning.
6. Time remaining to offer the prayer is so short that if I perform wuḍūʾ/ghusl, the prayer will become qaḍāʾ. (e.g. If you wake up at 5:30 am and sunrise is at 5:32 am, you must perform tayammum instead of wuḍūʾ if you know that performing wuḍūʾ will make your ṣalāh qaḍāʾ.

What can I use to perform tayammum?

Earth or thick dust that would be considered as earth

If the above is not available, then use:

Dry mud or clay that makes hands sandy when struck

If neither of the above are available, then use:

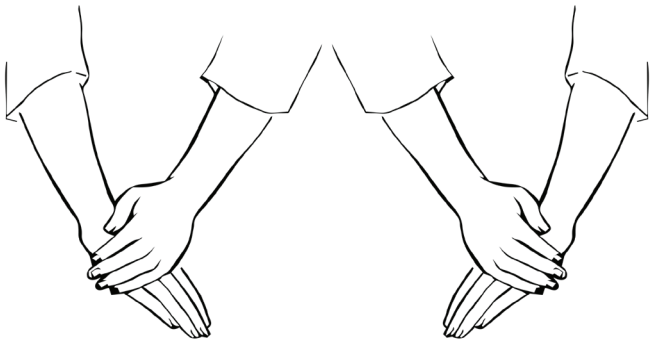
Light dust or a stone

Tayammum should not be performed with an item that is ghaṣbī (stolen or usurped), or in a place that is ghaṣbī.

How to Perform Tayammum

1. Strike the palms of both hands together upon things on which tayammum is permissible. Just putting the hands upon the earth is not enough.
2. Wipe both palms together from the beginning of the forehead where the hair grows down to the bridge of the nose. Both sides of the forehead joining the ears and over the eyebrows should be included. Try to cover the entire forehead.

3. Strike the palms together upon the earth a second time.
4. Then, wipe the left palm on the back of the right hand from the wrist down the fingertips.
5. Then wipe the right palm on the back of the left hand likewise.



Note: These last two steps are a recommended precaution (iḥtiyāṭ mustaḥab) as per Āyatullāh Sīstānī, and an obligatory precaution (iḥtiyāṭ wājib) according to Āyatullāh Khamenei.

Conditions for tayammum to be correct:

1. Niyyah: the intention of performing tayammum.
2. Tartīb: all the acts must be done in the correct order.
3. Muwālāt: the acts of tayammum must follow one another without a gap of time.
4. Ṭahārah: the body parts on which tayammum is done must be free from any najāsah.
5. Perform tayammum by yourself. Although, in the case of disability, someone else may help.
6. Before starting tayammum, remove all barriers from the tayammum parts (e.g. rings).

Activity 5.1: Review of Tayammum

Answer the following questions from the lesson.

1. In order of preference, what should you perform tayammum on?

   (2) Dry Mud (1) Earth (3) Dust or Stone

2. Tayammum must be performed when there is not enough water to perform wuḍūʾ/ghusl.

   (TRUE) FALSE

3. Tayammum can be done if the time remaining to offer the prayer is so short that if one performs wuḍūʾ/ghusl the prayer will become qaḍāʾ.

4. The part of the body on which tayammum is done must be free from any barriers.

5. Write the correct order of performing tayammum. Number each corresponding circle:

   (2) Wipe down from the top of the forehead to the top of your nose

   (4) Wipe back of left hand

   (3) Wipe back of right hand

   (1) Strike both hands on earth

6. What is tartīb?

   Tartīb is sequence or the correct order in which actions must be performed.

7. Explain the importance of ṭahārah in tayammum.

   One of the conditions for tayammum is that the body parts on which tayammum is performed must be ṭāhir and free from any najāsah.

8. What is muwālāt in tayammum?

   Muwālāt is continuity. This means that one must perform tayammum continuously without stopping or taking breaks.

9. Zahra finds it difficult waking up in the winter to offer her Fajr prayers because her room is cold. She does not like performing wuḍūʾ at that time because of the cold, so she does tayammum to save time so that she can quickly pray and then go back to sleep. Is her tayammum valid in such a situation? Why or why not?

   No, her tayammum is not valid. If she has enough time and water available to perform wuḍūʾ, and it is not harmful to her health, then she must perform wuḍūʾ.

10. You can perform tayammum if you are wearing rings on your fingers. It is, however, better if you remove them before performing tayammum.

    (TRUE) FALSE

CHAPTER 6:

ADHĀN AND IQĀMAH

Teaching Guide 6.1: Adhān and Iqāmah

TASK BAR

KEY WORDS

- Adhān أَذَان
- Iqāmah إِقَامَة

LINK

LINK is an acronym for 4 tasks students will do with a specific subject.

L: List what you know about the subject

I: Inquire or ask questions about the subject that you would like the answers to

N: (Take) Notes about the subject from the reading or from a Teacher's lecture

K: (Show) Knowledge about the subject through a project or presentation

READING

Students can follow along with their teacher by turning to the "Adhān and Iqāmah" reading page.

ACTIVITY

REVIEW: Students will answer questions pertaining to the reading.

PRACTICE

In their reading groups, have students take turns practicing reciting the adhān and iqāmah. The teacher should walk around and answer questions and correct pronunciation.

In this lesson, students will review what they know about the adhān and iqāmah.

SAY: We are going to start today's lesson by finding out how much you already know about the adhān and iqāmah. We will accomplish this by doing an activity called LINK.

At this time do the LINK activity, located in the TASK BAR. Give students 3 minutes to do the "L" and write down their ideas on the board. Then give them 5 minutes to do the "I." You can either write their responses on the board or on chart paper, so that you can revisit their questions after the lesson. After this lesson is complete, challenge students to answer their own questions about the adhān and iqāmah or have them refer to authoritative sources or conduct interviews with knowledgeable members of the community. This teaches them the responsibility of researching the answer, instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should turn to the READING page for this section on the subject of adhān and iqāmah, located in the TASK BAR.

To engage students with the material, the reading for this section should be done as follows. Put students in pairs. There are four sections labeled A-D for the four different topics about the adhān and iqāmah covered in this lesson. Have the students read the intro together. Then, one student should read Section A, and the other student should read Sections B and C. They should do the "N" part of LINK which is to take notes from the reading. Make sure they are taking notes during this time. After five minutes, each student will have to present their section to their partner, starting with the student who did Section A. Then, they should read Section D together.

For the "K" part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about the adhān and iqāmah. If time permits, have students present their projects to each other, or even to younger children.

Students can then do the ACTIVITY and PRACTICE located in the TASK BAR.

Lesson 6.1: Adhān and Iqāmah

Recommendations for Adhān and Iqāmah

1. Adhān and iqāmah are mustaḥab (recommended) for the five daily prayers, whether you are performing the prayer on time or qaḍāʾ (delayed), at home or while traveling, in health or in sickness, alone or in jamāʿah.

2. It becomes more recommended to recite the adhān and iqāmah when you are performing your ṣalāh on time, and especially for the Maghrib and Fajr prayers.

3. Of the two, iqāmah is more recommended.

4. If one hears adhān or iqāmah recited by someone else before ṣalātul jamāʿah, it is mustahāb to also repeat it after them, in a low voice.

5. While reciting adhān, it is mustaḥab to:
   - Stand while facing the qiblah
   - Be in state of wuḍūʾ
   - Place your fingers on your ears and raise your voice
   - Leave a short gap between the sentences
   - Not talk to anyone

6. While reciting iqāmah, one should:
    - Be in the state of wuḍūʾ.
    - Remain still and not move around.
    - Use a quieter voice than for adhān.
    - Leave a short gap between the sentences, even shorter than adhān.

Situations Adhān and Iqāmah are Not Needed:

- If a person hears another person (male) reciting adhān and iqāmah, he/she does not need to recite them.
- If a person joins jamāʿah prayers while adhān and iqāmah have already been recited, he/she does not need to recite them.

Conditions for Adhān and Iqāmah:

1. Niyyah: You must have the intention in your mind that you are reciting adhān or iqāmah for the sake of Allah (swt).
2. Tartīb: The correct order should be followed; adhān should be recited before iqāmah, and the phrases of adhān and iqāmah should be recited in the correct order as well.
3. Muwālāt: There should be continuity between adhān and iqāmah and between their phrases.
4. Arabic: Adhān and iqāmah should be recited in the correct Arabic pronunciation.
5. Time: Adhān and iqāmah should be said at the time of ṣalāh or before reciting a ṣalāh.

Adhān

1	Allah is the greatest	اَللّٰهُ اَكْبَرُ	4x
2	I bear witness that there is no god except Allah	اَشْهَدُ اَنْ لا اِلٰهَ اِلَّا اللّٰه	2x
3	I bear witness that Muḥammad (ṣ) is the Messenger of Allah	اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُولُ اللّٰه	2x
4	I bear witness that ʿAlī (ʿa) is one who is close to Allah	اَشْهَدُ اَنَّ عَلِيًّا وَّلِيُّ اللّٰه	2x
5	Hurry to ṣalāh	حَيَّ عَلَى الصَّلَاةِ	2x
6	Hurry to success	حَيَّ عَلَى الْفَلَاحِ	2x
7	Hurry to the best action	حَيَّ عَلَى خَيرِ الْعَمَل	2x
8	Allah is the greatest	اَللّٰهُ اَكْبَرُ	2x
9	There is no god except Allah	لا اِلٰهَ اِلَّا اللّٰه	2x

Iqāmah

1	Allah is the greatest	اَللّٰهُ اَكْبَرُ	2x
2	I bear witness that there is no god except Allah	اَشْهَدُ اَنْ لا اِلٰهَ إِلَّا اللّٰه	2x
3	I bear witness that Muḥammad (ṣ) is the Messenger of Allah	اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُولُ اللّٰه	2x
4	I bear witness that ʿAlī (ʿa) is one who is close to Allah	اَشْهَدُ اَنَّ عَلِيًّا وَّلِيُّ اللّٰه	2x
5	Hurry to ṣalāh	حَيَّ عَلَى الصَّلَاةِ	2x
6	Hurry to success	حَيَّ عَلَى الْفَلَاحِ	2x
7	Hurry to the best action	حَيَّ عَلَى خَيرِ الْعَمَل	2x
8	Stand up for the prayer	قَدْ قَامَتِ الصَّلَاة	2x
9	Allah is the greatest	اَللّٰهُ اَكْبَرُ	2x
10	There is no god except Allah	لا اِلٰهَ إِلَّا اللّٰه	1x

Activity 6.1: Review of Adhān and Iqāmah

Answer the following questions from the lesson.

1. Sana is offering ṣalāh on her own. Is it still recommended for her to recite the adhān and iqāmah?

   Yes, it is recommended to perform adhān and iqāmah whether you are reciting ṣalāh on your own or in jamāʿah.

2. Give one case where adhān and iqāmah are not needed.

   Adhān and iqāmah are not needed when they have already been recited aloud by someone else before ṣalātul jamāʿah.

3. Explain three conditions for adhān and iqāmah to be correct.

   In order for adhān and iqāmah to be correct, they must be pronounced in proper Arabic, in the correct order, and with the proper niyyah: for the sake of Allah (swt).

4. Pick one line of adhān or iqāmah and explain what it means.

   حَيَّ عَلَى الْفَلَاح means "Hurry to success," since ṣalāh brings us success.

5. One day, Zain and his friends get together to play baseball. When it is ṣalāh time, they decide to stop their game to offer ṣalāh. Zain's friends ask him to recite adhān and iqāmah so that they can all pray together in jamāʿah. Zain recites adhān, and at the end says, "Qad qāmatiṣ-ṣalāh" two times. Is his adhān correct?

   No, his adhān is not correct. The adhān does not have the phrase "Qad qāmatiṣ-ṣalāh."

6. What does tartīb mean when it comes to adhān and iqāmah?

   Tartīb means that you must recite the adhān and iqāmah in the correct order and sequence.

7. Adhān and iqāmah are mustaḥab to recite.

TRUE FALSE

8. It is alright to recite adhān before iqāmah or iqāmah before adhān, as long as both of them are recited before ṣalāh.

TRUE FALSE

9. “Lā illāha illallāh” is recited once at the end of iqāmah.

TRUE FALSE

CHAPTER 7:

ṢALĀH (PRAYERS)

Teaching Guide 7.1: Wājibāt of Ṣalāh

TASK BAR

KEY WORDS

- Rukn رُكن
- Niyyah نِيَّة
- Takbīr تَكْبِير
- Qiyām قِيَّام
- Qirāʾah قِرَاءَة
- Rukūʿ رُكُوع
- Sajdah سَجْدَة
- Tashahhud تَشَهُّد
- Salām سَلَام
- Tartīb تَرتِيب
- Muwālāt مُوَالَات
- Qunūt قُنُوت
- Taʿqibāt تَعْقِبَات

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I: Inquire or ask questions about the subject that you would like the answers to

N: (Take) Notes about the subject from the reading or from a Teacher's lecture

K: (Show) Knowledge about the subject through a project or presentation

READING

Students can follow along with their teacher by turning to the "Wājibāt of Ṣalāh" reading page.

ACTIVITY

REVIEW: Students will answer questions pertaining to the reading.

In this lesson, students will review what they know about actions of ṣalāh and learn about the rukns of ṣalāh.

SAY: We are going to start today's lesson by finding out how much you already know about the actions in ṣalāh. We will accomplish this by doing an activity called LINK.

At this time do the LINK activity, located in the TASK BAR. Give students 3 minutes to do the "L" and write down their ideas on the board. Then give them 5 minutes to do the "I" You can either write their responses on the board or on chart paper, so that you can revisit their questions after the lesson. After this lesson is complete, challenge students to answer their own questions about the wājibāt of ṣalāh or have them research answers from authoritative sources or conduct interviews with knowledgeable members of the community. This teaches them the responsibility of researching the answer, instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should turn to the READING page for this section on the subject of the wājibat of ṣalāh, located in the TASK BAR. They should now do the "N" part of LINK, which is to take notes from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

For the "K" part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about the actions of ṣalāh. If time permits, have students present their projects to each other or even to younger children.

Students can then do the ACTIVITY located in the TASK BAR.

You can also play the following game to wrap up this lesson:

This game can be played indoors, but may be better outdoors. Divide the class into half. Number off each student in both groups using the same set of numbers for each group. For example, if there are 10 students in the class, both group will have students numbered 1-5. Have students line up facing each other, across from the student with their number, with a good distance between the two lines. In the middle of both groups, place an object they can easily grab, like an eraser or a ball. Then, make various statements from the reading and some false statements. At the end of the statement, call out a number 1-5. If the statement is true (which the students have to decide for themselves), the students whose number you called on should race to grab the object in the middle. Whoever gets it scores a point for their team. For example, you can say "Rukuʿ is NOT a rukn of ṣalāh, #4." Then students numbered 4 have to realize this is false, and not run. But if they do run, they lose a point for their team.

Lesson 7.1: Wājibāt of Ṣalāh

Ṣalāh is made up of different parts. In today's lesson, we will learn all the wājib acts of ṣalāh, along with the rukn and ghayr rukn parts.

The Wājib Acts of Ṣalāh

There are 11 acts that are wājib in ṣalāh:

1. Niyyah: Before we learn the 10 actions we must remember that niyyah or your intention is a wājib prerequisite to all wājib actions. You must know why you are doing something and for whom.
2. Takbīratul Iḥrām: the first Allāhu Akbar
3. Qiyām: standing still while performing takbīratul Iḥrām, reciting the qirāʾah, right before rukūʿ, and after rukūʿ.
4. Rukūʿ: bowing down
5. Sajdatayn: two prostrations
6. Qirāʾah: recitation of Sūrah al-Fātiḥah and another sūrah
7. Dhikr: the recitations in rukūʿ and sajdah
8. Tashahhud: the recitation while you sit after the two sajdahs in the second and last rakʿah
9. Salām: salutation
10. Tartīb: correct order
11. Muwālāt: continuity — one action after the other without a long delay

Rukn & Ghayr Rukn

Ṣalāh is like a building that is made up of many parts: some of these parts form the foundation of the building, while others are just built upon the foundation. If the foundation gives way, then the whole building will collapse.

In the same way, the wājib acts of ṣalāh are divided into two groups: the rukn and ghayr rukn. Rukn are those wājib parts that form the foundation of ṣalāh. Ghayr rukn are those wājib parts that do not form the foundation of ṣalāh.

"Rukn," in Arabic, literally means a pillar. If you take away a pillar from something, the object will fall down. A rukn is an act that is essential to the prayer, and if it is not done, or done at the wrong time, it will void the prayer.

The arkān (plural of rukn) of a prayer are five acts:

1. Niyyah
2. Takbīratul iḥrām
3. Qiyām while performing the takbīratul iḥrām and qiyām before rukūʿ,
4. Rukūʿ
5. Sajdatayn (both sajdahs — one sajdah by itself is not a rukn)

If any of these are left out or added at the wrong time, it will invalidate the prayer.

It is called a rukn because it doesn't matter if the mistake (i.e., leaving the rukn out or adding it where it wasn't supposed to be) was intentional or unintentional — the prayer will still be void.

This means that if you are capable of keeping your body still, but your body is moving while you say the takbīratul iḥrām, even by mistake, your ṣalāh is not correct.

Ghayr rukn, on the other hand, refers to obligatory acts of prayer that, if left out or added at the wrong time, will invalidate the prayer only if done intentionally. The prayer will still be valid if it is done unintentionally.

The ghayr rukn actions include:

6. qirāʾah
7. dhikr
8. tashahhud
9. salām
10. tartīb
11. muwālāt

So, for example, if you accidentally sit while reciting the sūrahs or right after the rukūʿ, then your ṣalāh would still be correct. However, if you *intentionally* sit in either of these cases, your ṣalāh will not be correct.

Activity 7.1: Review of Wājibāt of Ṣalāh

Answer the following questions from the lesson.

1. Name the eleven wājib parts of ṣalāh.

   - Niyyah
   - Takbīratul iḥrām
   - Qiyām
   - Rukūʿ
   - Sajdatayn
   - Qirāʾah
   - Dhikr
   - Tashahhud
   - Salām
   - Tartīb
   - Muwālāt

2. What is the difference between qirāʾah and dhikr?

   Qirāʾah refers to the sūrahs that we recite in qiyām, while dhikr are all the other adhkār we recite, such as in rukūʿ or sajdah.

3. What are the rukn parts of ṣalāh?

   - Niyyah
   - Takbīratul iḥrām
   - Qiyām
   - Rukūʿ
   - Sajdatayn

4. If I leave a rukn part of ṣalāh out by mistake, is my ṣalāh correct? Why or why not?

   No, if you leave out a rukn, whether accidentally or on purpose, your ṣalāh is bāṭil, and you must perform it again.

5. If I accidentally miss a ghayr rukn part of ṣalāh, is my ṣalāh correct? Why or why not?

   Yes, if you accidentally leave out a ghayr rukn, your ṣalāh is still correct.

6. If I accidentally perform one sajdah instead of two, is my ṣalāh correct? Why or why not?

   Yes, your ṣalāh is still correct if you leave out one sajdah. This is because two sajdahs are considered a rukn. One sajdah is ghayr rukn. Therefore, if you only leave out one sajdah, your ṣalāh is still in order. However, you will have to perform a special sajdah after your ṣalāh.

7. If I purposely perform one sajdah instead of two, is my ṣalāh correct? Why or why not?

   No, your ṣalāh is bāṭil. If you intentionally leave out one of the ghayr rukn, then your ṣālah becomes bāṭil.

8. If I forget to perform both sajdahs by mistake in the same rakʿah, is my ṣalāh correct? Why or why not?

   No, your ṣalāh is bāṭil. If you leave out one of the rukn, whether on purpose or accident, then your ṣalāh becomes bāṭil.

Teaching Guide 7.2: Niyyah, Takbīratul Iḥrām, and Qiyām

TASK BAR

READING
Students can complete the reading in groups by turning to the "Niyyah, Takbīratul iḥrām, and Qiyām" reading page.

ACTIVITY
REVIEW: Students will answer questions pertaining to the reading.

PRACTICE
In their reading groups, have students take turn practicing the actions of ṣalāh that they learned about today. The teacher should walk around the room and help students with correct pronunciation and actions.

PROJECT
Have students create a vocabulary flapbook. Fold a piece of paper in half lengthwise. Open up the paper. On one side. cut 11 strips until the crease. Fold in half again. On each flap, write one of the rukn. Open the flap and write the definition and draw a picture of the rukn.

In this lesson, students will explore the actions of niyyah, takbīratul iḥrām, and qiyām in more detail.

SAY: Can someone remind me what the 11 wājib actions of ṣalāh are?

Wait and listen for answers.

SAY: Good! Today we will look at three of those actions in detail. These will be niyyah, takbīratul iḥrām, and qiyām. Does anyone know what any of these actions are?

Wait and listen for answers.

SAY: Good. Let's read more about the details of these actions so we do not make mistakes in our ṣalāh.

Students should now turn to the READING, located in the TASK BAR. To engage students with the material, the reading for this section should be done using the instructions that follow. Put students in groups of three. There are three sections labeled A-C for the three actions of ṣalāh covered in this lesson. Assign each student one section that they have to read by him/herself. Then after five minutes, each student will have to present his/her section to the rest of the group, starting with the student who read Section A. By the end, all three students will be exposed to the details of niyyah, takbīratul iḥrām, and qiyām in prayer.

Students can then do the ACTIVITY, PRACTICE, and PROJECT located in the TASK BAR.

Lesson 7.2: Niyyah, Takbīratul Iḥrām, and Qiyām

Niyyah

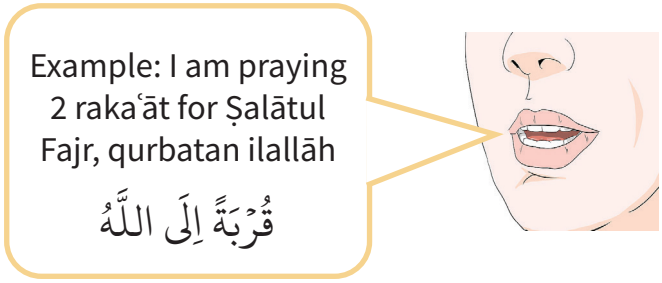
Niyyah is the first among the wājibāt of ṣalāh. It is also a rukn. Niyyah means the intention to do something. Niyyah is important because Islam does not want you to pray just as a habit or an empty ritual; Islam wants you to be aware of what you do. Before starting ṣalāh and while praying, you must be aware of what you are doing.

The niyyah of prayer must be associated with the idea that you are performing ṣalāh in obedience to the command of Allah (swt), or to seek the pleasure of Allah (swt). Sincerity is the main condition. Your intention should not be mixed with any other purpose, like impressing others; otherwise, your prayer will become incorrect. Remember that your intention must be maintained during the entire ṣalāh. Finally, you must be aware of the ṣalāh which you intend to offer.

In short, three things are important in niyyah:

1. You must know which ṣalāh you intend to offer
2. The intention must be qurbatan ilallāh (sincerely for pleasing and becoming closer to Allah (swt))
3. The intention must be maintained until the end of your ṣalāh

It is not necessary to say anything in order to have a correct niyyah, because a niyyah is a state of mind and heart where you know what you are doing.



Wājibāt of Niyyah:

Niyyah is a rukn of ṣalāh — if you miss it, whether intentionally or by mistake, your ṣalāh will become bāṭil (invalid).

Takbīratul Iḥrām

The second wājib act of ṣalāh is takbīratul iḥrām.

The term takbīratul iḥrām is made from two words: takbīr and iḥrām. Takbīr means to glorify Allah (swt) by saying "Allāhu Akbar." Iḥrām means an act that makes certain things ḥarām. The "Allāhu Akbar" that begins the ṣalāh is known as takbīratul iḥrām because once you say it, you have entered ṣalāh, so the things that break your ṣalāh have now become ḥarām for you. Now, you should not do anything other than ṣalāh — you cannot talk, walk around, eat, purposely turn away from the qiblah, etc.

There are some conditions for takbīratul iḥrām to be correct:

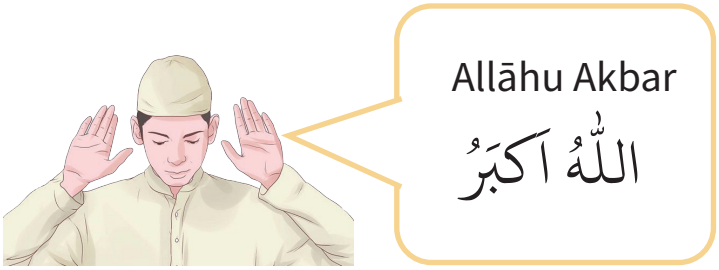
1. It must be pronounced in correct Arabic: Allāhu Akbar.
2. It must be said while standing (unless you are unable to stand), and your body must be motionless.

3. It should be recited without a long gap between the two words.

Remember that takbīratul iḥrām is also a rukn of ṣalāh — if you miss it whether intentionally or by mistake, your ṣalāh will become bāṭil.

Rules & Wājibāt of Takbīratul iḥrām

1. As you already know, takbīratul iḥrām is a rukn. If you add another one intentionally, then your ṣalāh will become bāṭil. So if you say a second "Allāhu Akbar" with the intention of doing a second takbīratul iḥrām after a valid first takbīratul iḥrām, you will have to start all over again.
2. It is better to say the takbīratul iḥrām while you are raising your hands up toward the ears, for your fingers to be closed together, and your palms to be facing the qiblah.

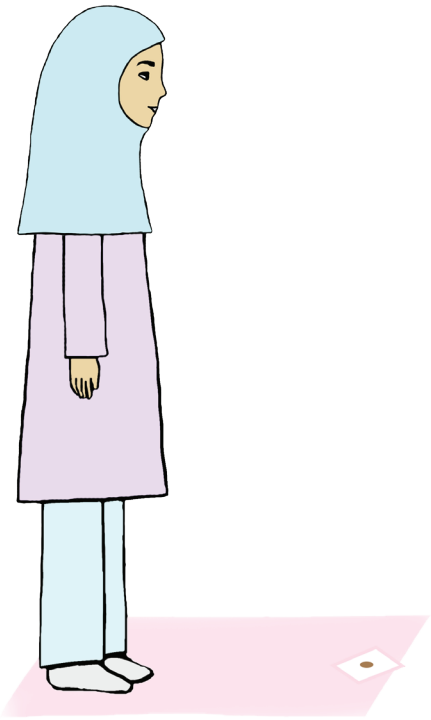


Qiyām

Qiyām means standing. There are qiyāms at different stages of ṣalāh, and not all the qiyāms are equal — some are rukn and some are ghayr rukn. The qiyām immediately before rukūʿ and the qiyām while performing the takbīratul iḥrām are rukn, and if you miss them for some reason, your ṣalāh will be bāṭil.

The Wājibāt and Mustaḥabāt of Qiyām

1. You should stand straight, facing the qiblah.You should stand still, not moving. That is, your body (other than your arms) must be motionless during qiyām.
2. You should not lean on anything while standing (unless you have to).
3. It is mustaḥab for men to stand with their feet 3-5 spread fingers apart and for women to stand with their feet close to each other.
4. It is mustaḥab to let the hands rest on the thighs. Folding the arms intentionally, during ṣalāh makes it bāṭil.



Activity 7.2: Review of Niyyah, Takbīratul Iḥrām, and Qiyām

Answer the following questions from the lesson.

1. Niyyah is important for prayers because
   a. We have to have full awareness of what we are doing
   b. We don't want our ṣalāh to be just a habit
   c. It is also a rukn of ṣalāh
   d. All of the above

2. Things that are important in the niyyah are
   a. The ṣalāh that you're praying must be specified
   b. Your intention should be to sincerely please Allah (swt)
   c. Both a and b
   d. None of the above

3. If you miss a niyyah or a takbīratul iḥrām, then your prayers
   a. Become qaḍāʾ
   b. Become bāṭil
   c. Are still okay
   d. None of the above

4. If you sit down by mistake while saying the sūrahs in qiyām, then your ṣalāh is correct.

   TRUE FALSE

5. One of the wājibāt of qiyām is that
   a. Your whole body, except the arms, should be motionless
   b. Part of your body has to be motionless
   c. Your eyes can look around
   d. None of the above

6. Takbīratul iḥrām is also a rukn.

   TRUE FALSE

Short Answer Questions:

7. Why is the first “Allāhu Akbar” called takbīratul iḥrām?

   The first Allāhu Akbar is called takbīratul iḥrām because once you say this takbīr, certain actions, like talking or eating, become ḥarām for you.

8. What are the conditions for takbīratul iḥrām?

   The takbīr must be pronounced in correct Arabic, while standing and motionless (unless you are unable), and without a long gap between the two words.

9. If you already said takbīratul iḥrām, and then you intentionally say it again, what should you do?

   If you intentionally say takbīratul iḥrām a second time, then you must begin your ṣalāh all over again, because this will make your ṣalāh bāṭil.

Teaching Guide 7.3: Rukūʿ and Sajdah

TASK BAR

READING
Students can turn to the "Rukūʿ and Sajdah" reading page and complete the reading in pairs.

ACTIVITY
REVIEW: Students will answer questions pertaining to the reading.

COMIC BOOK
Have students start a comic book titled "Actions of Ṣalāh." After today's lesson, students can draw and explain the details of the actions they learned about, and add more to their book after subsequent lessons.

PRACTICE
In their reading groups, have students take turns practicing the actions of ṣalāh that they learned about today. The teacher should walk around the room and help students with correct pronunciation and actions.

In this lesson, students will explore the actions of rukūʿ and sajdah in more detail.

SAY: Can someone remind us about the actions we learned about in the last lesson?

Wait and listen for answers.

SAY: Good! Today we will look at two more actions in detail. These will be rukūʿ and sajdah. Does anyone know what either of these actions are?

Wait and listen for answers.

SAY: Good. Let's read more about the details of these actions so we do not make mistakes in our ṣalāh.

Students should now turn to the READING, located in the TASK BAR. To engage students with the material, the reading for this section should be done using the instructions that follow. Put students in pairs. There are two sections for the two actions of ṣalāh covered in this lesson. Assign each student one section that they have to read by themselves. After five minutes, each student will have to present their section to their partner, starting with the student who read the first section. By the end, both students will be exposed to the details of rukūʿ and sajdah in prayer.

Students can then do the ACTIVITY, COMIC BOOK, and PRACTICE located in the TASK BAR.

Lesson 7.3: Rukūʿ and Sajdah

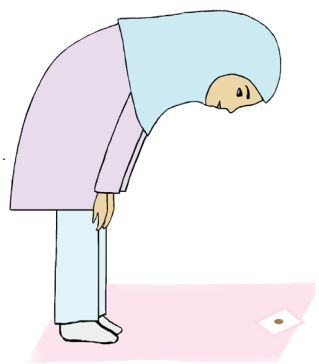
Rukūʿ

Rukūʿ is also one of the rukn actions of ṣalāh. If a rukūʿ is left out by mistake or intentionally, your ṣalāh becomes bāṭil.

The Wājibāt of Rukūʿ

It is wājib to bow down in rukūʿ, but, how much should a person bow down?

- It is necessary to at least bow low enough so that you are able to place the tips of all your fingers (including your thumbs) on your knees.
- It is recommended that men bend in such a way that their knees have been pushed backwards, their backs are parallel to the ground, and their palms clasp their knees with their fingers spread apart.
- On the other hand, it is recommended for women to bend somewhat, but not so much that their knees have been pushed backwards, and to rest their hands upon the thighs.



Dhikr of Rukūʿ

The recitation during qiyām is known as qirāʾah, whereas the recitation during rukūʿ is known as dhikr. The dhikr must be in Arabic, and it should be recited in a continuous flow.

The dhikr of rukūʿ can be:

سُبْحَانَ رَبِّيَ ٱلْعَظِيمِ وَ بِحَمْدِهِ

Subḥāna rabbiyal-ʿaẓīmi wa biḥamdih
Glory and praise be to my Lord, the Supreme

You can also recite the other dhikrs mentioned below.

While reciting the dhikr of rukūʿ, you should be still and not move. You should not start the dhikr until you have reached the actual rukūʿ position and are stable. Of course, if remaining still is not possible because of illness, then it is not wājib. It is also wājib to stand up straight after rukūʿ before performing sajdah.

Examples of Dhikrs

- Subḥānallāh - 3 times
- Subḥāna rabbiyal-ʿaẓīmi wa biḥamdih - 1 time
- Alḥamdulillāh - 3 times
- Allāhu Akbar - 3 times

It is mustaḥab to recite ṣalawāt before or after the dhikr

Wājibāt of Sajdah

Two sajdahs (sajdatayn) are wājib in every rakʿah of ṣalāh. Together, the two sajdahs are counted as one rukn of ṣalāh. The following are some rules about sajdah:

- If you miss both sajdahs or add two more — whether intentionally or by mistake — your ṣalāh is bāṭil (invalid).
- If you miss only one sajdah or add only one sajdah by mistake, then your ṣalāh is still correct. However, you may need to do a special sajdah after the ṣalāh.
- Adding or missing even one sajdah intentionally will make your ṣalāh bāṭil.
- During sajdah, seven parts of your body must touch the ground: the forehead, two hands (completely, including palms and fingers), two knees, and big toes of both feet.
- The seven body parts must be on the ground during the entire sajdah. If, for some reason, you have to lift any of those parts other than the forehead from the ground, the opinion of some of the marājiʿ is that you can do so only if you pause your recitation and continue the dhikr after you have placed that part on the ground again. The forehead can't be lifted from the ground at all during sajdah. If you do lift it intentionally before completing the dhikr, your ṣalāh will be bāṭil.
- The place on the ground where the forehead is must be on the same level as the toes. If there is any difference, it should not be more than the height of four fingers stacked together (about 3 inches).

Dhikr

Dhikr is also wājib in sajdah. The dhikr of sajdah is similar (but not the same) as rukūʿ. It can be the following:

سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ

Subḥāna rabbiyal-aʿlā wa biḥamdih
Glory and praise be to my Lord, the High

You may also recite one of the other dhikrs mentioned below.

Examples of Dhikrs

- Subḥānallāh - 3 times
- Subḥāna rabbiyal-aʿlā wa biḥamdih - 1 time
- Alḥamdulillāh - 3 times
- Allāhu Akbar - 3 times

It is mustaḥab to recite ṣalawāt before or after the dhikr

Activity 7.3: Review of Rukūʿ and Sajdah

Answer the following questions from the lesson.

1. If Muhammad misses rukūʿ by mistake, is his ṣalāh correct?
   a. Yes
   b. No
   c. Yes, if he remembers to do the dhikr of rukūʿ

2. The recitation in rukūʿ is called dhikr. What is one thing we can say and one thing we should do while reciting the dhikr?

   One dhikr we can recite in rukūʿ is "Subḥānallāh" three times. While reciting the dhikr, we should be still.

3. What is the difference between men and women in bending down for rukūʿ?

   Men should push their knees back so that their backs are parallel to the ground and their palms clasp their knees with their fingers apart. Women should not bend as much, so their knees are still a bit bent, and their hands rest on their thighs.

4. When does sajdah become a rukn of ṣalāh?

   Sajdah is a rukn when it is two sajdahs together (sajdatayn).

5. If I miss one sajdah by mistake, is my ṣalāh still correct?
   a. Yes
   b. No

6. If I miss two sajdahs by mistake, is my ṣalāh still correct?

   a. Yes
   b. No

7. What is one thing we can say in dhikr of sajdah?

   One dhikr we can recite in sajdah is “Subḥāna rabbiyal-aʿla wa bi ḥamdih.”

8. What are the seven parts of our body that must touch the ground during sajdah?

   The seven body parts are our forehead, two hands, two big toes, and two knees.

9. If I am offering ṣalāh on a very steep slope, is my ṣalāh correct?

   a. Yes
   b. No

Teaching Guide 7.4: Mubṭilāt of Ṣalāh

TASK BAR

READING

Students can follow along with their teacher by turning to the "Mubṭilāt of Ṣalāh" reading page.

ACTIVITY

REVIEW: Students will answer questions pertaining to the reading.

In this lesson, students will learn about the mubṭilāt, or actions that void ṣalāh.

SAY: Can someone remind me about the actions we learned about in the last lesson?

Wait and listen for answers.

SAY: Good! Today we will learn about the 12 mubṭilāt of ṣalāh. Does anyone know what the word mubṭilāt means, or what any of these 12 actions might be?

Wait and listen for answers.

SAY: Good. Mubṭilāt are those actions that will make your ṣalāh bāṭil, or invalid. Let's read more about the details of these actions so we do not make mistakes in our ṣalāh.

Students should now turn to the READING, and then complete the ACTIVITY located in the TASK BAR.

Lesson 7.4: Mubṭilāt of Ṣalāh

There are certain actions that can make your ṣalāh bāṭil (invalid or incorrect). These are called the mubṭilāt of ṣalāh. If any of these things happen, you will have to offer your prayers again.

There are 12 mubṭilāt of ṣalāh:

1. All the actions that make wuḍūʾ bāṭil (e.g., sleeping, using the restroom, etc.)
2. Intentionally or unintentionally turning more than 90 degrees away from the direction of the qiblah — if there is enough time to redo your ṣalāh before it becomes qaḍāʾ
3. Anything that gives the impression that you are not praying (e.g. clapping hands or jumping)
4. Speaking intentionally
5. Laughing
6. Crying intentionally for a worldly matter
7. Eating or drinking
8. Folding your arms intentionally, just as some other Muslims do during their ṣalāh
9. Saying “Āmīn” after Sūrah al-Fātiḥah
10. Anything that is wrong in one of the necessary conditions of ṣalāh (e.g. you realize that your clothes are not ṭāhir)
11. Being confused about the number of rakaʿāt you have completed while still in the first two rakaʿāt of Ẓuhr, ʿAṣr, and ʿIshāʾ prayers, or anywhere in Fajr or Maghrib prayers.
12. Adding or leaving out any rukn part of ṣalāh.

Activity 7.4: Review of Mubṭilāt of Ṣalāh

Answer the following questions from the lesson.

1. Examples of things that make one's wuḍūʾ bāṭil are sleeping and passing wind. These also make one's ṣalāh bāṭil.

   (TRUE) FALSE

2. Zaynab is offering ṣalāh and turns away from the direction of qiblah on purpose to look at her little sister. Is her ṣalāh bāṭil?

   Yes, her ṣalāh is bāṭil. If someone purposely turns away from the direction of qiblah, their ṣalāh is bāṭil.

3. Lana is 12 years old and is offering ṣalātul jamāʿah with all the other children at Sunday School. She notices a child crying to her right because his mother is praying in the congregation. She starts smiling and making faces at the baby to quiet him down, but continues with the congregation. Is her ṣalāh valid?

   No, her ṣalāh is not valid, because she turned away from qiblah, and she also did actions that gave the impression that she was not praying

4. Zahra's sister is not concentrating on her ṣalāh. She is crying because her mother refused to buy her favorite game. Her ṣalāh is valid because she is human, and sometimes, it is hard to control your emotions as a human.

   TRUE (FALSE)

5. Ali was chewing gum while he was doing his wuḍūʾ. It was still fresh in his mouth and he decided to continue chewing it during ṣalāh. His ṣalāh is valid.

TRUE (FALSE)

6. Folding the arms intentionally, just as some other Muslims do during their ṣalāh makes it bāṭil.

(TRUE) FALSE

7. Saying "Āmīn" after Sūrah al-Fātiḥah makes one's ṣalāh bāṭil.

(TRUE) FALSE

8. Amin realizes that his clothes are najis while praying ṣalāh, because he was playing out in the yard with the neighbor's dog, who licked him. Since he had forgotten that his clothes were najis before ṣalāh and has already started praying, his prayers are valid.

TRUE (FALSE)

9. Doubts about the number of rakaʿāt completed in the first two rakaʿāt of Ẓuhr, ʿAṣr, and ʿIshāʾ prayers, and also anywhere in the Fajr or Maghrib prayers, will make one's ṣalāh bāṭil.

(TRUE) FALSE

Teaching Guide 7.5: Ṣalātul Jamāʿah

TASK BAR

READING
Students can follow along with their teacher by turning to the "Ṣalātul Jamāʿah" reading page.

ACTIVITY
REVIEW: Students will answer questions pertaining to the reading.

POSTER
Have students make advertisement posters for ṣalātul jamāʿah Through their art and words, they should convince people that ṣalātul jamāʿah is important. Then, put up the posters around the school.

PRACTICE
Encourage students to pray in ṣalātul jamāʿah in the classroom.

In this lesson, students will explore the importance of ṣalātul jamāʿah, or congregational prayers.

SAY: Does anyone know what ṣalātul jamāʿah is?

Wait for student answers.

SAY: Ṣalātul Jamāʿah means congregational prayers, when people pray in a group behind one leader. There is a lot of reward in praying in jamāʿah. Can anyone think of reasons why?

Wait for student answers.

Then, have students turn to the READING located in the TASK BAR. Have students take turns reading out loud while everyone else listens. After the reading, debrief it by discussing the importance of ṣalātul jamāʿah.

At this time, students can work on the ACTIVITY, POSTER, and PRACTICE located in the TASK BAR.

Lesson 7.5: Ṣalātul Jamāʿah

Why Is Ṣalātul Jamāʿah Special?

One reason ṣalātul jamāʿah is special is because Allah (swt) has placed a lot of reward in offering prayers together. One single prayer recited together in ṣalātul jamāʿah can be equal to thousands of prayers recited alone!

But there are many other benefits to praying together. Can you think of a few? Here are some others in case you did not think of them:

- In ṣalātul jamāʿah everyone shares a unified purpose: worshiping Allah (swt) and seeking His pleasure. When people offer their prayer at the same time, moving together and facing in exactly the same direction, they feel united as brothers and sisters in Islam. Just imagine, if there were four Muslims offering ṣalātul jamāʿah in one room, and at the time of prayer, each one faced a different direction, said different things, and moved at different times! Would they seem united?
- When everyone prays together, and people stand shoulder to shoulder in the same rows of prayer, all differences that might exist outside of prayer disappear. For example, the rich and the poor might be standing shoulder to shoulder, and people from different backgrounds might stand next to each other.
- When everyone prays together, if even one person's ṣalāh is accepted, it is hopeful that everyone else's prayer will also be accepted.
- When praying together, everyone has feelings of unity, brotherhood/sisterhood, and friendship. You can see this friendship when, at the end of prayers, we all greet each other and pray that Allah (swt) accepts the prayer of our brother or sister in Islam by saying “Taqabbalallāh” (may Allah (swt) accept your prayer).
- In Islam, the best person is not necessarily the richest, smartest, best looking, cutest, strongest, youngest, or oldest person. It is the person who has the most taqwā, or the one who remembers and fears the punishment of Allah (swt) the most. When praying together, all other things that make us different disappear, and all that is left is Allah (swt) and ourselves.

Activity 7.5: Review of Ṣalātul Jamāʿah

Answer the following questions from the lesson.

1. What is ṣalātul jamāʿah?

   Ṣalātul jamāʿah is congregational prayer, or prayer that is performed together, in a group.

2. List two benefits of offering ṣalātul jamāʿah.

   One benefit of offering ṣalāh in jamāʿah is that if even just one person's ṣalāh is accepted, the hope is that everyone else's prayer will also be accepted. Also, it increases feelings of unity and brotherhood/sisterhood.

3. What happens when we offer ṣalātul jamāʿah? What if a rich person prays next to a poor person?

   When we offer ṣalātul jamāʿah, everyone is the same and shares the same purpose: to worship Allah (swt) and seek His pleasure. It doesn't matter if someone is rich and another is poor — all these differences disappear when we pray together, and the only thing that is left is Allah (swt).

Teaching Guide 7.6: Ṣalātul Āyāt

TASK BAR

READING

Students can follow along with their teacher by turning to the "Ṣalātul Āyāt" reading page.

ACTIVITY

REVIEW: Students will answer questions pertaining to the reading.

In this lesson, students will explore when to offer Ṣalātul Āyāt and the basics of how to offer it.

SAY: Does anyone know what prayers are wājib or obligatory for Muslims to perform?

Wait and listen for answers.

SAY: Good. There are the 5 daily wājib prayers. Does anyone know of any other wājib prayers?

Wait and listen for answers.

SAY: Another prayer that is wājib for Muslims to perform is called Ṣalātul Āyāt. Does anyone know when one must offer this prayer?

Wait and listen for answers.

SAY: Ṣalātul Āyāt is a prayer that becomes wājib when certain natural conditions occur, like an earthquake or eclipse. Why do you think it is required for Muslims to offer a prayer during this time?

Wait and listen for answers.

SAY: Good. When something like an earthquake or eclipse occurs, it is a reminder or a sign for the Muslims of the power and greatness of Allah (swt), so we stop and offer praise to Allah (swt) and remember that nothing is greater than Him. We will read more about Ṣalātul Āyāt now.

At this time, have students turn to the READING. Have students take turns reading out loud, with the rest of the class following along.

Students can then complete the ACTIVITY located in the TASK BAR.

Lesson 7.6: Ṣalātul Āyāt

When Prophet Muḥammad's son Ibrāhīm passed away shortly after his birth, a solar eclipse took place. People began to say that the eclipse was in response to his son's death. Upon hearing this, the Prophet (ṣ) went onto the pulpit at the masjid and said, "O people! The sun and moon are among the signs of Allah (swt). They run on their own courses by His command, and they obey Him. Eclipses do not take place on account of the death or life of anyone. So, if there is a solar or lunar eclipse, you offer a prayer." After this speech, he went down from the pulpit and offered a prayer along with the people because of the eclipse. This prayer is called Ṣalātul Āyāt.

Ṣalātul Āyāt or the "Prayer of the Signs" is offered whenever an eclipse, earthquake, or any other natural phenomenon that causes fear in most people occurs. It is called "Prayer of the Signs" because events like earthquakes are "signs" of Allah's power. We perform prayers in order to remind ourselves that Allah (swt) is the Master of this world and these breathtaking natural events. We are in a constant state of forgetfulness, but natural disasters have a way of reminding us of Allah (swt).

When one of the signs that makes Ṣalātul Āyāt wājib takes place and one is aware of it but misses it, it will be counted as a sin. Also, in some cases, making up a missed Ṣalātul Āyāt as qaḍāʾ is wājib.

When to Perform Ṣalātul Āyāt

Ṣalātul Āyāt is only wājib for those who directly experience the event. For example, if an earthquake happens in one city, but not in another, only the people in the city where the earthquake took place need to perform the ṣalāh. People in other cities do not need to perform the ṣalāh. Ṣalātul Āyāt becomes wājib due to these natural events:

1. Earthquake
2. Solar Eclipse
3. Lunar Eclipse
4. Any natural event that causes most people to be frightened, such as extraordinary thunder and lightning or storms that have black and red winds. (Some marājiʿ, like Āyatullāh Sīstānī, have stated that in the last case —events that cause most people to be frightened — offering Ṣalātul Āyāt is mustaḥab, not wājib.)

The ṣalāh is to be performed during an eclipse and right after an earthquake or other natural events.

How to Perform Ṣalātul Āyāt

The Long Method

Ṣalātul Āyāt consists of two rakaʿāt, and in every rakʿah, there are five rukūʿs.

One should perform it in the following manner:

- Along with the niyyah for the ṣalāh, do takbīratul iḥrām.
- Then, recite Sūrah al-Fātiḥah and another sūrah of one's choice, followed by rukūʿ.

- Then, stand and recite Sūrah al-Fātiḥah and another sūrah, and then perform another rukūʿ.
- This should be repeated five times. After standing from the fifth rukūʿ, perform two sajdahs.
- Then, stand up for the second rakʿah, and complete it in the same manner as the first rakʿah.
- Then recite the tashahhud and end the ṣalāh with salām.

The Short Method

After takbīratul iḥrām, recite Sūrah al-Fātiḥah. Then, divide a second sūrah into five parts. Recite the first part, perform a rukūʿ, then stand to recite the second part, and perform a second rukūʿ. Continue this way until the second sūrah is completed and all five rukūʿs are completed. The second rakʿah is to be performed in the same way.

Example of Dividing a Sūrah into Five Parts

Sūrah al-Qadr can be divided in the following manner:

1. Bismillāhir Raḥmānir Raḥīm. Innā anzalnāhu fī Laylatil Qadr
2. Wa mā adrāka mā Laylatul Qadr
3. Laylatul Qadri khayrum min alfi shahr
4. Tanazzalul malā'ikatu warrūḥu fīhā bi-idhni Rabbihim min kulli amr
5. Salāmun hiya ḥattā matlaʿil Fajr

It is recommended that qunūt be done before the second, fourth, sixth, eighth, and tenth rukūʿs of the two rakaʿāt (in other words, before every even numbered rukūʿ). Qunūt can also be done just before the last rukūʿ of the second rakʿah.

Important Considerations

All the things that are wājib for the five obligatory daily prayers are also wājib for the Ṣalātul Āyāt. This includes observing ṭahārah, as well as facing the qiblah.

If many separate disasters take place at the same time, Ṣalātul Āyāt must be offered for each of them. For example, if a solar eclipse and an earthquake both take place, two Ṣalātul Āyāt must be offered.

It is only wājib to offer Ṣalātul Āyāt when the event occurs in the town you live. If an earthquake took place in Toronto, for example, Ṣalātul Āyāt would not be wājib for those living in another city that could not feel it.

There is no adhān and iqāmah for Ṣalātul Āyāt.

If, sometime before standing up from the last rukūʿ, you become uncertain about the number of rukūʿs performed (e.g. you are uncertain whether you've performed 2 or 3), assume that you have performed the lower number (2 in this case). But if the doubt occurs after standing from the last rukūʿ, it should be ignored.

The prayer becomes bāṭil (invalid) if a rukūʿ is added or left out intentionally.

Activity 7.6: Review of Ṣalātul Āyāt

Answer the following questions from the lesson.

True or False: Circle either “T” for True or “F” for False.

1. Āyāt means signs. **(T)** **F**
2. Ṣalātul Āyāt can become wājib when a house burns down. **T** **(F)**
3. Ṣalātul Āyāt consists of five rakaʿāt with two rukūʿs in each. **T** **(F)**
4. We should pray Ṣalātul Āyāt at the end of an eclipse. **T** **(F)**
5. Ṣalātul Āyāt is wājib even if no one is injured during an earthquake. **(T)** **F**

Multiple Choice: Circle the letter of the best answer.

6. If an earthquake and a solar eclipse happened at the same time, what should I do?
   a. Offer one Ṣalātul Āyāt.
   (b.) Offer two Ṣalātul Āyāt.
   c. Pray that it doesn’t happen again.

7. Suppose a tornado happens in another city. What should we do?
   a. We should offer Ṣalātul Āyāt.
   b. We should call someone in that city to offer Ṣalātul Āyāt on our behalf.
   (c.) There is no obligation regarding Ṣalātul Āyāt for us.

Short Answer Questions: Answer the following questions.

8. Why do we offer Ṣalātul Āyāt?

   We offer Ṣalātul Āyāt because events like earthquakes and eclipses are signs of Allah's power. When we perform Ṣalātul Āyāt, we remind ourselves that Allah (swt) is the Master of the universe, and He controls everything. These signs remind us of Allah (swt) and His power.

9. What happened when the Prophet's son died? Did that event have any relation to his son's death?

   When the Prophet's son died, a solar eclipse took place shortly after. The eclipse had nothing to do with his son's death; the Prophet (ṣ) made it clear that these natural phonomenon are signs of Allah's power and occur on His command.

10. Choose any short sūrah from the Qurʾān and divide it into five parts (other than Sūrah al-Qadr since it has already been done for you in the lesson).

    Sūrah al-Falaq:

    بِسْمِ ٱللَّـهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

    (1) قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ

    (2) مِن شَرِّ مَا خَلَقَ

    (3) وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ

    (4) وَمِن شَرِّ ٱلنَّفَّـٰثَـٰتِ فِى ٱلْعُقَدِ

    (5) وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ

CHAPTER 8:

ṢAWM (FASTING)

Teaching Guide 8.1: Ṣawm (Fasting)

TASK BAR

KEY WORDS

- Ṣawm صَوم
- Muftirāt مُفْطِرَات

LINK

LINK is an acronym for 4 tasks students will do with a specific subject.

L: List what you know about the subject

I: Inquire or ask questions about the subject that you would like the answers to

N: (Take) Notes about the subject from the reading or from a Teacher's lecture

K: (Show) Knowledge about the subject through a project or presentation

READING

Students can follow along with their teacher by turning to the "Ṣawm" reading page.

ACTIVITY

REVIEW: Students will answer questions pertaining to the reading

In this lesson, students will review what they know about the wājib act of ṣawm (fasting).

SAY: Today, we are going to review what you know about the wājib act of ṣawm, or fasting during the month of Ramaḍān, and learn more about it as well. We will start by doing an activity called LINK.

At this time do the LINK activity, located in the TASK BAR. Give students 3 minutes to do the "L" and write down their ideas on the board. Then give them 5 minutes to do the "I" and you can either write their responses on the board or on chart paper, so that you can revisit their questions after the lesson. After this lesson is complete, challenge students to answer their own questions about ṣawm/fasting or have them research answers from reliable sources or conduct interviews with knowledgeable members of the community. This teaches them the responsibility of researching the answer instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should now turn to the READING page for this section on the subject of ṣawm/fasting, located in the TASK BAR. They should now do the "N" part of LINK, which is to take notes from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

For the "K" part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about ṣawm/fasting. If time permits, have students present their projects to each other or even to younger children.

Students can now do the ACTIVITY located in the TASK BAR.

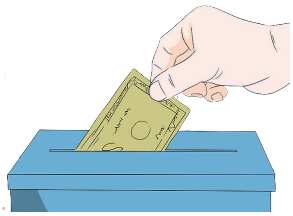
Lesson 8.1: Ṣawm (Fasting)

The Month of Ramaḍān is the holiest month in the Islamic calendar and brings upon many blessings.

The following are some blessings of this holy month:

- The Noble Qurʾān was revealed to Prophet Muḥammad (ṣ) during this sacred month.
- This month contains the Night of Qadr, which is better than a thousand months.
- It contains a special opportunity for repentance from sins and being granted forgiveness by Allah (swt).

Every action, good or bad, carries more weight in this month. So:



- Charity is a virtue at all times, but is more virtuous in this month.
- Injustice is evil at all times, but is more evil in this month.
- Reciting the Qurʾān is a commendable deed the whole year round, but during the month of Ramaḍān, it has a far greater significance.

Our Noble Prophet (ṣ) told Jābir ibn ʿAbdullāh:

"O Jābir, this is the month of Ramaḍān. Whoever fasts in it during the day, stands to remember Allah during the night, controls his stomach, is chaste, and controls his tongue, shall pass cleansed from his sins the way the noble month passes."

Some Reasons for Fasting:

1. It is wājib

Islam has made fasting obligatory for all men and women who have attained the age of bulūgh.

2. It helps us control desires

Fasting helps us to control our desires and acknowledge that we have will power that allows us to avoid certain things that will invalidate our fast. As a result, it helps us to strengthen our will power against those things that are ḥarām.

3. It brings unity

Fasting helps bring about unity amongst the Muslims living near each other. While you are fasting, you are aware that there are others close by who are also fasting, and in the same way, when you have ifṭār, there are others doing the same. It creates a feeling of unity.

4. Helps us understand hunger and poverty

As you feel hungry, you begin to realize how the poor who cannot afford food suffer daily in their lives. As a result of your fasting, you may feel that you should do something for them. Sadly, at iftar time we tend to forget all about the hunger we felt during the day while we were fasting. We should be mindful of how much we eat and make sure not to stuff ourselves unnecessarily.

Mufṭirāt: Actions that void your fast

Ṣawm does not only mean staying away from food, but also from certain actions, from dawn to Maghrib, with the intention of pleasing Allah (swt).

All bāligh Muslims (except for those who are exempted, such as travelers and the sick) must fast for the whole month of Ramaḍān. During the fast, we have to stay away from ten actions that make our fast bāṭil. These ten actions are called “mufṭirāt.”

Six Common Mufṭirāt

Let us take a look at the six common mufṭirāt:

1. Eating intentionally
2. Drinking intentionally
3. Vomiting intentionally
4. Submerging the whole head in water (Āyatullāh Sīstānī says this action is makrūh and does not break one’s fast)
5. Letting thick dust or smoke enter the throat
6. Lying about Allah (swt) and the Maʿṣūmīn (ʿa).

All these actions break the fast if they are committed intentionally (on purpose). Anything that is done by accident will not harm the fast. For example, if a person forgets that he is fasting and drinks water, then his fast is still correct. If a person throws up accidentally, then his fast is still correct.

If a person is pushed into a swimming pool and his head goes underwater, then his fast is still correct. If a person says something about Allah (swt) thinking that it was true, and later on finds out that it was wrong, then his fast will still be correct because he did not mean to say something wrong.

Conditions for a Valid Fast

A person who would like to observe the ṣawm must fulfill these conditions:

1. **Islam:** the person who wants to fast must be a Muslim.
2. **Sanity:** the person who wants to fast must be sane. If a person is insane, then he should not be forced to fast.
3. **Health:** the person who wants to fast must be healthy. If the person is sick and knows that fasting will make him become worse, increase his pain, or prolong his recovery, then he should not fast.
4. **Presence in one's hometown:** the person who wants to fast must be in his hometown. A traveler is not allowed to fast, except in the following cases:
   - If the traveler leaves his hometown after Ẓuhr time, then his ṣawm for that particular day will remain correct.
   - If the traveler intends to stay in the city he is visiting for at least 10 continuous days, then he can fast in that city.
   - If the traveler returns to his hometown before Ẓuhr time, then his ṣawm for that particular day will remain correct as long as he has not done any of the mufṭirāt. When he reaches his hometown, he will have to do the niyyah of fasting for that day.

Activity 8.1: Review of Ṣawm (Fasting)

Answer the following questions from the lesson.

1. What does the term muftirāt mean?

   a. Traveling outside one's hometown after Ẓuhr
   b. Unintentionally vomiting
   c. Actions that make a fast void
   d. An insane person

2. Name the six common muftirāt.

   1) Eating intentionally

   2) Drinking intentionally

   3) Vomiting intentionally

   4) Submerging the whole head in water (makrūh according to Sayyid Sīstānī)

   5) Letting thick dust enter the throat

   6) Lying about Allah (swt) and the Maʿṣūmīn (ʿa)

3. If I do any of the muftirāt accidentally, will my ṣawm be correct?

   a. Yes
   b. No

4. An example of doing a muftirāt accidentally is:

   a. Becoming more ill after keeping a fast despite being sick
   b. Being pushed head-first into a swimming pool
   c. Traveling out of town and staying for less than 10 days
   d. Taking a quick drink of water because you feel thirsty

5. If Husayn jumps into a swimming pool and goes underwater diving, will his ṣawm be correct (according to Āyatullāh Khamenei)?

   a. Yes
   b. No

6. Which of the following would *not* be a mufṭir (something that would invalidate one's fast)?

   a. Leaving town before Ẓuhr
   b. Intentionally inhaling thick dust
   c. Unintentionally eating a candy and then spitting it out
   d. Making up something about the Maʿṣūmīn that is untrue

7. Batul was very sick, but she still decided to fast such that she became more sick. Is her ṣawm correct?

   a. Yes
   b. No

CHAPTER 9:

ḤAJJ (PILGRIMAGE)

Teaching Guide 9.1: Ḥajj (Pilgrimage)

TASK BAR

KEY WORDS

- Ḥajj حَجّ
- Iḥrām إِحرَام
- Talbiyah تَلْبِيَة
- Mīqāt مِيقَات
- Ḥajj at-Tamattuʿ حَجّ الْتَمَتُّع
- ʿUmrah at-Tamattuʿ عُمْرَةَ الْتَمَتُّع

LINK

LINK is an acronym for 4 tasks students will do with a specific subject.
L: List what you know about the subject
I: Inquire or ask questions about the subject that you would like the answers to
N: (Take) Notes about the subject from the reading or from a Teacher's lecture
K: (Show) Knowledge about the subject through a project or presentation

READING

Students can follow along with their teacher by turning to the "Ḥajj" reading page.

ACTIVITIES

REVIEW: Students will answer questions about the reading.

CROSSWORD: Students will do a crossword about Ḥajj.

POSTER

Have students create a poster about the requirements of Ḥajj.

In this lesson, students will learn more about the wājibāt of Ḥajj.

SAY: Another wājib act that we are going to learn about today is the obligation of performing Ḥajj. Ḥajj is wājib upon every Muslim who is physically and financially capable at least once in his or her lifetime. Let's find out what you know about Ḥajj already by doing an activity called LINK.

At this time, do the LINK activity located in the TASK BAR. Give students 3 minutes to do the "L" and write down their ideas on the board. Then give them 5 minutes to do the "I" and you can either write their responses on the board or on chart paper, so that you can revisit their questions, after the lesson. After this lesson is complete, challenge students to answer their own questions about Ḥajj or have them research answers from reliable sources or by conducting interviews with knowledgeable members of the community. This teaches them the responsibility of researching the answer, instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

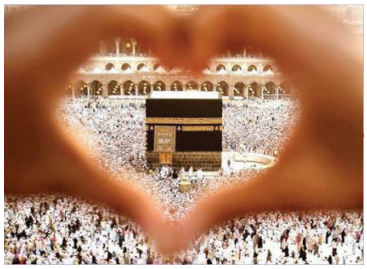
After the Inquiry part of LINK is complete, students should now turn to the READING page for this section on the subject of Ḥajj, located in the TASK BAR. They should now do the "N" part of LINK, which is to take notes from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

For the "K" part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about Ḥajj. The POSTER can suffice for this part of the LINK. If time permits, have students present their projects to each other or even to younger children.

Students can now do the ACTIVITIES located in the TASK BAR.

Lesson 9.1: Ḥajj (Pilgrimage)

And call upon the people for Ḥajj. They will come to you on their bare feet or riding any weak camel, and they will come to you from every far desert. (22:27)



Nabī Ibrāhīm (ʿa) had a dream in which Allah (swt) told him to sacrifice his son. Despite the fact that Shayṭān tried three times to stop him, Nabī Ibrāhīm (ʿa) still continued with his decision to make the sacrifice. By a miracle, his son was replaced by a sheep, and his son was saved. In remembrance of his willingness to make this great sacrifice, sacrificing an animal is a required part of Ḥajj. Our Prophet (ṣ) has told us that the reward for Ḥajj is that it frees us from all sins. Ḥajj becomes wājib on a person when they have met certain requirements. He or she must:

a. Be bāligh (reach the age of Islamic responsibility)

b. Be ʿāqil (sane and of sound mind)

c. Have istiṭāʿah (capability) — this means:

- They should be able to afford the expense of the journey and stay during Ḥajj.
- They must be able to maintain those dependents that have remained at home.
- When they return, they must have enough means to provide for themselves and their dependents
- The journey to and from Ḥajj must not endanger their life, wealth, or family.
- They must be healthy. If they cannot go due to an illness and there is no hope of getting better, but all the other conditions of Ḥajj are fulfilled, then they can send someone on their behalf.
- They must have enough time to perform all the wājib acts of Ḥajj; if they cannot do so, they have to keep the money aside and go in the following year.

d. Before going for Ḥajj, it is necessary to:

- Make sure your money is ḥalāl — you should have no debts, and should have paid your khums and zakāt.
- Make your intention purely for Allah (i.e., your niyyah is qurbatan ilallāh)
- It is good to prepare a will and give ṣadaqah before your journey.
- Once you've made sure that all the above conditions have been met, you are ready to start your journey. When you are on the way to Mecca for the first part of Ḥajj, ʿUmrah at-Tamattuʿ, you head for one of the mīqāt, or specially designated areas where you put on the iḥrām. You need to do this because you are required to be in iḥrām before entering Mecca. So, what is iḥrām?

Men's Iḥrām:

- Men's iḥrām consists of two pieces of clothes:
- The loin-cloth, covering oneself from the navel (around waist) till the thighs
- A piece to cover both the shoulders

Wājibāt of Iḥrām:

- The cloth used for iḥrām must be ṭāhir in a way that one can perform the daily prayers in it. If the cloth has najāsah beyond what is permissible in ṣalāh, then such a cloth cannot be used for iḥrām.
- The iḥrām must not be made of silk.
- It must not be ghasbī. This means that it must not be stolen from its rightful owner or belong to another and used without permission.
- The iḥrām must not be sewn.

Women's Iḥrām:

Women must do all that men do for iḥrām with the exception that they do not have to wear the two piece clothing. They can wear their own clothing. Although silk clothes are permissible for women to wear during regular prayers, it is not permissible for women to wear them for iḥrām.

Niyyah of Iḥrām:

- The niyyah must be to wear iḥrām for performing ʿumrah or Ḥajj, as the case may be, qurbatan ilallāh (to become closer to Allah (swt)).

Once the actions of ʿUmrah at-Tamattuʿ are completed, you can wear your normal clothes and visit the Holy Kaʿbah and wait until the 9th Of Dhūl Ḥijjah for Ḥajj at-Tamattuʿ.

Talbiyah:

- In order to enter the state of iḥrām, one has to recite the talbiyah. These 4 labbayk are wājib to recite:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيْكَ لَكَ لَبَّيْك

Labbayk, Allāhumma, labbayk! Labbayka, lā sharīka laka labbayk!

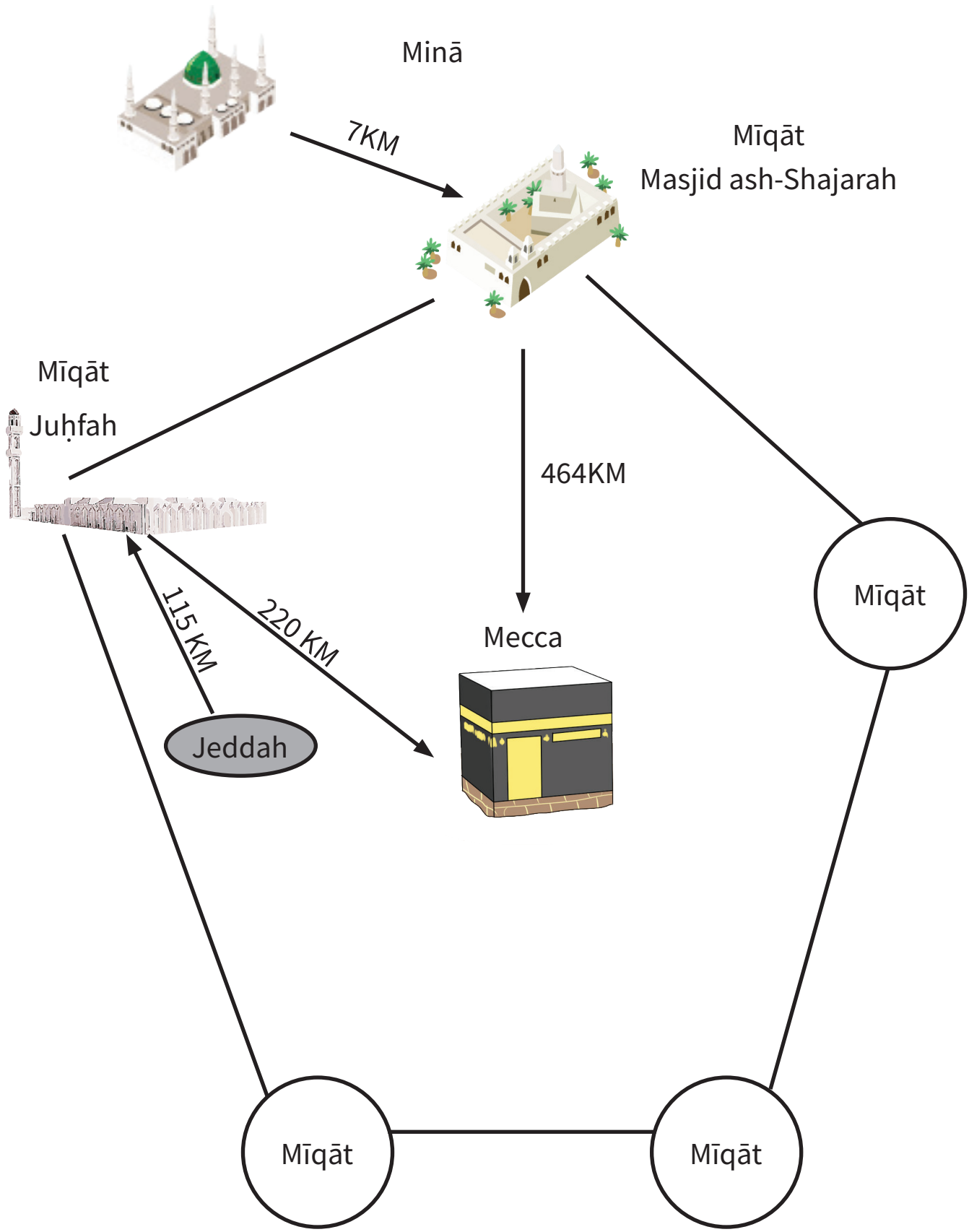
- It is recommended to add this as well:

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لاَشَرِيْكَ لَكَ لَبَّيْك

Innal ḥamda wan-niʿmata laka wal-mulk lā sharīka laka labbayk

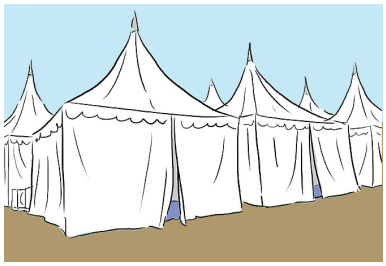
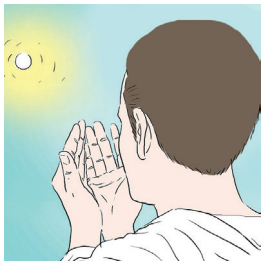
NOTE:

- The talbiyah is like the takbīratul iḥrām in ṣalāh. After takbīratul iḥrām, some things become ḥarām for one who is offering ṣalāh. Similarly, after the talbiyah, certain things become prohibited for one who is in iḥrām.
- The talbiyah must be recited in Arabic.
- It is makrūh to answer anyone else by the words "Labbayk" (which means "I am here") when you are in iḥrām.
- With the talbiyah recited, the process of iḥrām is now complete.
- 25 things become ḥarām (forbidden) while you are in iḥrām. Most of them are applicable to both men and women.

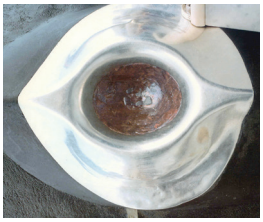

Minā
7KM
Mīqāt
Masjid ash-Shajarah
Mīqāt
Juḥfah
464KM
Mīqāt
115 KM
220 KM
Mecca
Jeddah
Mīqāt
Mīqāt

Ḥajj Dictionary

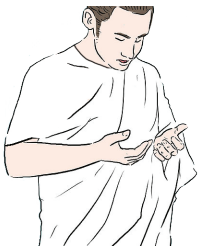
- ʿ**Arafah**: A long and wide open place where pilgrims go on the 9th of Dhūl Ḥijjah. They stay there until sunset, worshiping Allah (swt). The Mountain of Mercy (Jabal ar-Raḥmah) is in ʿArafah. The stay at ʿArafah is known as wuqūf.

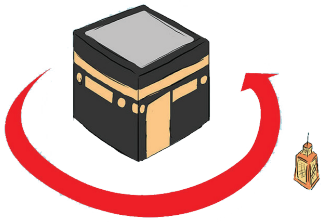
- **Al-Ḥajar al-Aswad:** The black stone in the Kaʿbah, which was sent down from Heaven.



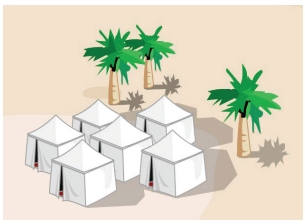
- **Iḥrām**: A special state for pilgrims in which certain things become ḥarām. The clothes of pilgrims are two pieces of white unstitched material for men. Women can choose to wear white as well, but do not have to.



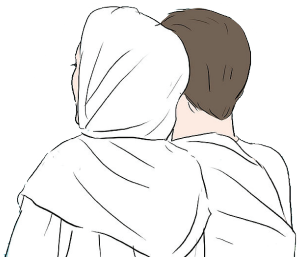
- **Maqām Ibrāhīm:** A stone near the Kaʿbah with the footprint of Nabī Ibrāhīm (ʿa) on it. Pilgrims offer the ṣalāh of ṭawāf behind it.



- **Minā**: Pilgrims go to Minā on the 10th of Dhūl Ḥijjah. Here, they throw seven pebbles at each of the three pillars, symbolizing when Iblīs tried to misguide Nabī Ibrāhīm (ʿa), carry out the sacrifice, and shave/cut off part of their hair or nails as taqṣīr/ḥalaq.



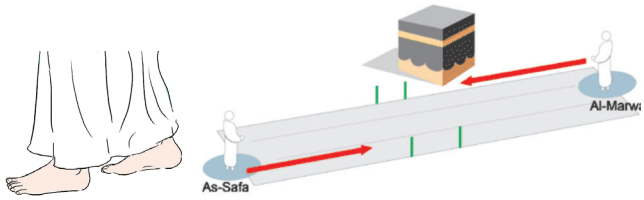
- **Mīqāt:** The boundary where iḥrām is to be worn. There are 10 different spots on the boundary.



- **Muzdalifah:** The pilgrims go to Muzdalifah at sunset on the 9th of Dhūl Ḥijjah. They stay there for the night and collect pebbles to use in Minā.

- **Sacrifice:** On the 10th of Dhūl Ḥijjah, pilgrims sacrifice an animal in memory of the sacrifice of Nabī Ibrāhīm (ʿa).

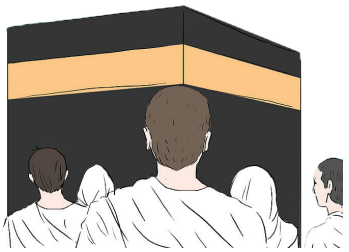
- **Saʿī:** Every pilgrim has to walk seven times between Ṣafā and Marwah, the two hills near the Kaʿbah.



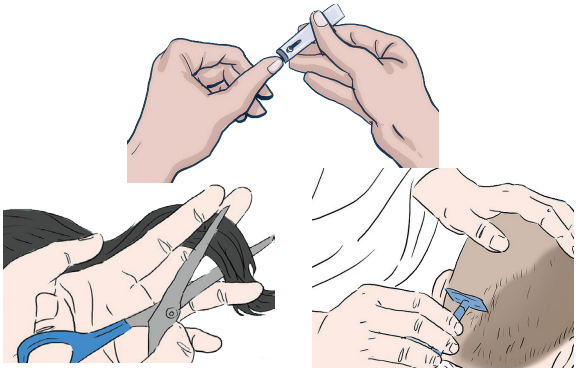
- **Talbiyah:** The pilgrims recite the talbiyah as part of the iḥrām.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيْكَ لَكَ لَبَّيْك

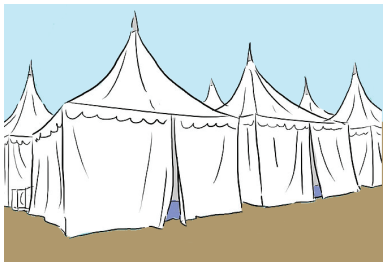
"Labbayk, Allāhumma, labbayk! Labbayka, lā sharīka laka labbayk!"

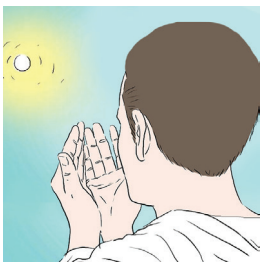


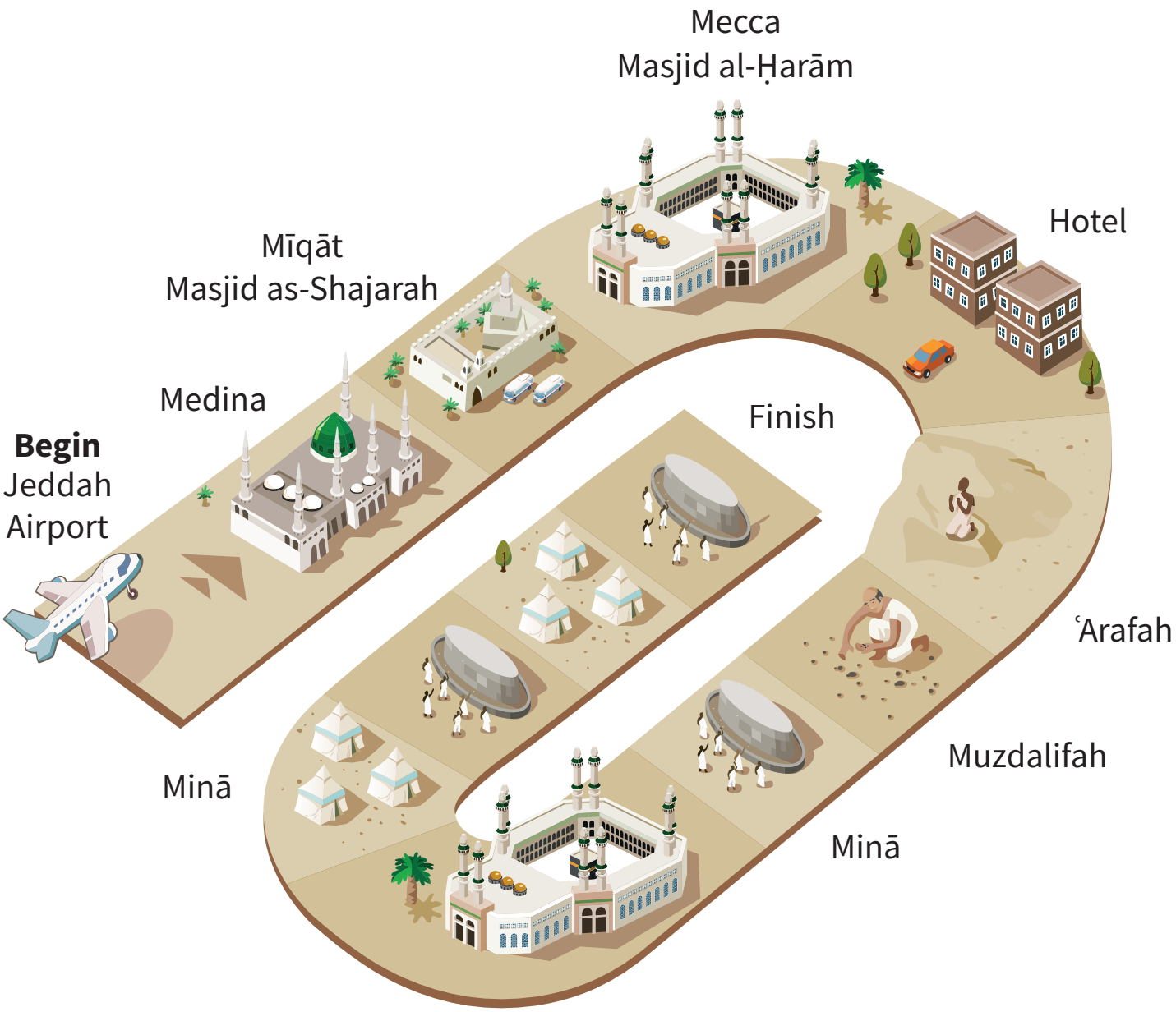
- **Taqṣīr:** After finishing the rituals of Ḥajj, pilgrims cut off part of their hair or nails.



- **Wuqūf:** The staying in ʿArafah is known as wuqūf.






Mecca
Masjid al-Ḥarām
Hotel
Mīqāt
Masjid as-Shajarah
Medina
Finish
Begin
Jeddah
Airport
ʿArafah
Muzdalifah
Minā
Minā

Activity 9.1a: Review of Ḥajj (Pilgrimage)

Answer the following questions from the lesson.

1. In order for Ḥajj to be wājib on someone, he/she must be bāligh, be sane, and have istiṭāʿah.

2. To have istiṭāʿah means to have the finances, health, and time available to do all the wājibāt of Ḥajj.

   (TRUE) FALSE

3. Before you go to Ḥajj, you should make sure your money is clean, that you have no debts, and that you have given any outstanding khums and zakāt.

4. Before going to Ḥajj, it is good to prepare a will and give some ṣadaqah for your journey.

5. The name of the minor pilgrimage is ʿumrah.

6. Before reaching Mecca, people stop at a boundary known as mīqāt.

7. To enter Mecca, you must be in iḥrām.

   (TRUE) FALSE

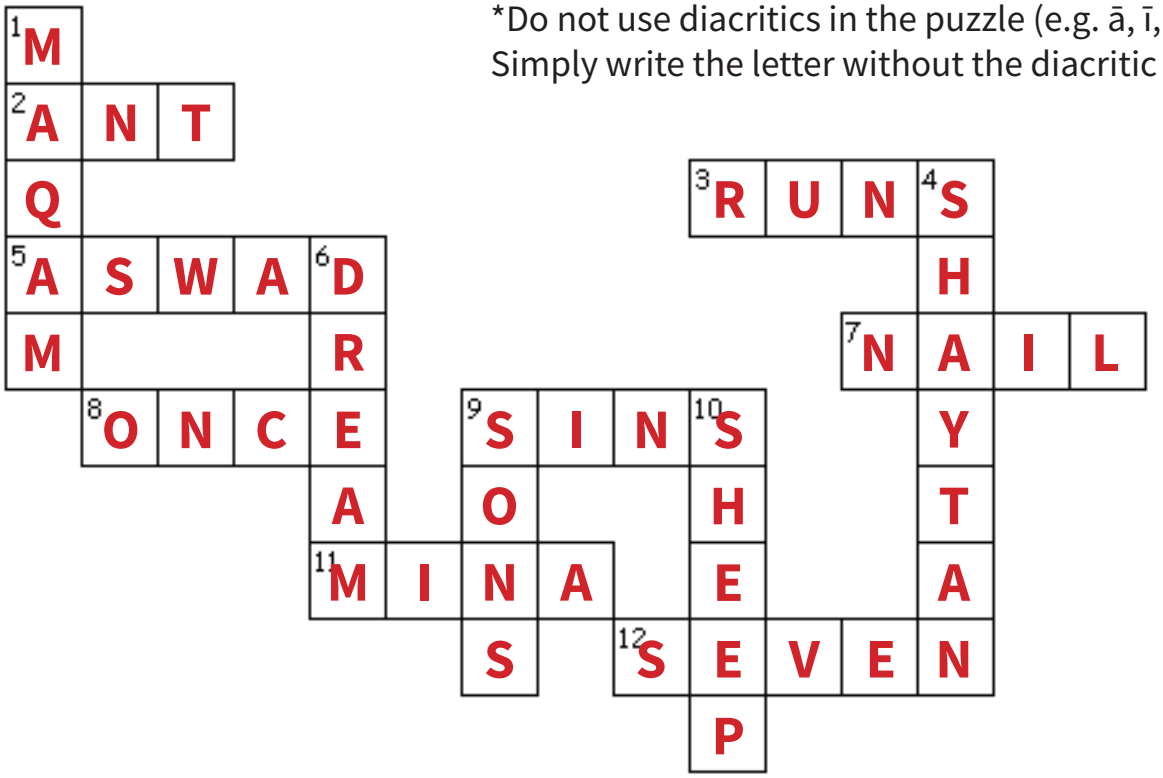
8. Iḥrām is the name of the clothes worn by a pilgrim.

   (TRUE) FALSE

9. Iḥrām must not be made of silk.

10. The niyyah for wearing iḥrām should always be qurbatan ilallāh.

Activity 9.1b: Ḥajj Crossword



*Do not use diacritics in the puzzle (e.g. ā, ī, etc.). Simply write the letter without the diacritic mark.

ACROSS

2. While in Iḥrām, a ḥajji cannot kill any animal, not even an _____.

3. A ḥajji walks and sometimes _____ between Ṣafā and Marwah.

5. Al-Ḥajar al- _____ is the black stone sent from Heaven for the Kaʿbah.

7. A part of your hair or a _____ can be cut when performing taqṣīr.

8. Ḥajj is wājib only _____ in a lifetime.

9. According to the Prophet (ṣ), one who performs Ḥajj becomes free of _____.

11. This is the place where pilgrims throw stones at Shayṭān and do their sacrifice.

12. The ṭawāf of the Kaʿbah means going around it _____ times.

DOWN

1. _____ Ibrāhīm, near the Kaʿbah, has the footsteps of Nabī Ibrāhīm (ʿa).

4. _____ came three times to stop Nabī Ibrāhīm (ʿa) from sacrificing his son.

6. Nabī Ibrāhīm (ʿa) had a _____ in which Allah (swt) told him to sacrifice his son.

9. Ismāʿīl (ʿa) and Isḥāq (ʿa) are the _____ of Nabī Ibrāhīm (ʿa).

10. One of the animals that can be sacrificed at Ḥajj is a _____.

CHAPTER 10:

A CLOSER LOOK AT THE REMAINING FURŪʿ AD-DĪN

Teaching Guide 10.1: Khums

TASK BAR

KEY WORDS

- Khums خُمس
- Jihād جِهَاد
- Amr bil Maʿrūf أَمر بِالْمَعْرُوف
- Nahy ʿanil Munkar نَهِى عَنِل مُنْكَر
- Tawallī تَوَلّى
- Tabarrī تَبَرّى

READING

Students can follow along with their teacher by turning to the "Khums" reading page.

ACTIVITY

REVIEW: Students will apply what they learned from the reading.

In this lesson, students will talk about the concept of khums.

SAY: Today we are going to talk about the fifth of the Furūʿ ad-Dīn. Can someone remind me what that is?

Wait for answers.

SAY: Good. The fifth Furūʿ ad-Dīn is khums. Let's learn about when we need to pay khums.

At this time, students can turn to the READING located in the TASK BAR. After the reading, ask them comprehension questions.

SAY:

- What is khums?
- Who has to pay khums?
- What are the two parts of khums?
- How much is the khums payment?
- Do you have to pay khums on gifts?
- What is a khums date?

At this time, students can complete the ACTIVITY located in the TASK BAR.

Lesson 10.1: Khums

Khums is an important practice in the Muslim community. Many schools, hospitals, orphanages, masājid, and other necessary institutions in the Muslim world are funded by khums money. Someone can have the best ideas on how to help Muslims around the world, but without money, these ideas will only remain ideas; they will not be put into action. This is one of the reasons that charity taxes like khums are so important in Islam.

Khums is to be paid on the following:

1. Savings at the end of the year: after subtracting your own expenses and the expenses needed to maintain any dependents, you must pay 20% on the remaining money.
2. Precious jewels extracted from the sea (e.g. pearls)
3. War goods

Khums can be given on items or cash. Khums money has to be divided into two equal parts:

- Sahm as-Sādāt: one half of the total khums is given to the needy among the sādāt. Sādāt is the plural form of "sayyid," a person who comes from the family of the Prophet (ṣ).
- Sahm al-Imām: the other half of the total is given to the current Imām, who, at this moment, is the 12th Imām (ʿaj). During the ghaybah of the Imām (ʿaj), this part of the khums is given to the most learned and capable marjaʿ. With his permission, we use this money to build masājid, schools, hospitals, and orphanages, and do other kinds of charity. Many religious institutions depend on khums money as a source of income for supporting their religious activities. The marājiʿ and the people they appoint as their trustees manage the money and spend it for the benefit of the Muslim community.

Some marājiʿ say that khums must be given on gifts, while others have a different opinion. Make sure to check with your marjaʿ. If a year passes since you received a gift that has not been of use, khums will be wājib on the current value of the gift, if your marjaʿ says khums is wājib on gifts.

If you have a job, your khums date is either the day you start working or the day you receive your first paycheck (depending on your marjaʿ). On that date, you must see how much your savings is and also check if you have anything that has not been of use for the entire year since your last khums date. For example, if you bought a shirt but did not wear it by your khums date, you must pay khums on it. However, if you don't have a job, your khums date for the shirt would be one year after purchasing it.

Activity 10.1: Review of Khums

Answer the following questions from the lesson.

In the following scenarios, decide if you would have to pay khums once your khums date arrives. If yes, calculate how much.

1. You buy some sports equipment for $20. You play with that equipment almost everyday.

   ☐ **Yes** ☑ **No** You do not have to pay khums since you use this.

2. For your birthday, your grandma gives you $50. You keep that money safe in your piggy bank until your next birthday.

   ☑ **Yes** ☐ **No** $50 x 20% = $10

   You must pay $10 in khums.

3. You have $20, which you will use to buy lunch at school this week.

   ☐ **Yes** ☑ **No** Since you will use this money and have not had it for a year, it is not extra, so you do not have to pay khums on it.

4. Last year, you bought a sweatshirt you really liked for $20. You never got a chance to wear it because it was always too hot.

   ☑ **Yes** ☐ **No** $20 x 20% = $4

   You must pay $4 in khums since you have not worn it for a year.

5. Calculate how much khums you would have to pay if you had the following amount saved up:

   a. $100: $100 x 20% = $20

   b. $500: $500 x 20% = $100

Teaching Guide 10.2: Jihād

TASK BAR

READING

Students can follow along with their teacher by turning to the "Jihād" reading page.

ACTIVITY

REVIEW: Students will answer questions about the reading.

In this lesson, students will learn about the different types of jihād.

SAY: Today we are going to talk about the sixth of the Furūʿ ad-Dīn. Can someone remind me what that is?

Wait for answers.

SAY: Good. The sixth Furūʿ ad-Dīn is jihād. Let's read about the different types of jihād.

At this time, students can turn to the READING located in the TASK BAR. Then, ask them the following comprehension questions.

SAY:

- What is the difference between jihādul aṣghar and jihādul akbar?
- What type of a jihād is jihādul akbar? Who are its "fighters?"
- Why do you think jihādul akbar is the greater struggle?
- Explain the struggle between the soul/mind and desires. Give an example of this type of struggle.
- How does Islam say we can fulfill our desires?

At this time, students can complete the ACTIVITY located in the TASK BAR.

Lesson 10.2: Jihād

Allah (swt) says in the Noble Qurʾān, “O Prophet! Encourage the believers to go for for jihād. If there are 20 patient ones amongst you, you will overcome 200.” (8:65)

Jihād means struggling or defending in the path of Allah (swt), if the Prophet (ṣ) or the Imām (ʿaj) of the time asks you to do so.

This kind of jihād is a social jihād, which sometimes involves fighting a war against an unjust ruler or defending against an enemy. This jihād is known as jihādul aṣghar, the minor jihād.

The Personal Jihād or Jihādul Akbar

The word “jihād” actually means to work hard or strive for something. Is fighting a war the only way you can strive for something in the path of Allah (swt)? No, it is not. This is where the term jihādul akbar, the major (or greater) jihād, comes in.

The greater jihād is a spirit of non-compromise with sin. It is a struggle to rescue your īmān (faith) and heart from the darkness of sin and forgetfulness of Allah (swt). You do not need anyone's permission for this jihād. It is an ongoing jihād until the day you die. In fact, the smaller jihād is never complete without this greater jihād.

The fighters of jihādul akbar are all of us everyday of our lives. This spiritual jihād is fought in the hearts and minds of every Muslim. It is a struggle between two opposite forces:

In this struggle between your mind and willpower versus your desires, it is your mind and willpower that must win. If your desires win and control your life, then you have lost this spiritual struggle in the way of Allah (swt).

Our greatest role models of jihādul akbar (also known as al-jihād bin nafs) are our Imāms (ʿa).

In the battle of Khandaq, according to some reports, Imām ʿAlī (ʿa) was about to overtake an enemy named ʿAmr ibn ʿAbdiwud and defeat him. Right then, ʿAmr spit on Imām ʿAlī (ʿa). At once, Imām ʿAlī (ʿa) let ʿAmr go free! He could have killed him, but instead he let him go. Why did he do this? He said it was because he did not want to kill the man out of his own desire, as the man had spat at him, which would have made anyone angry. Imām ʿAlī (ʿa) only acted for the sake of Allah (swt), and not for personal reasons. Only when the Imām (ʿa) had walked away did he then return to continue the battle for the sake of Allah (swt).

Therefore, struggling against your desires is just as important as fighting against an invading army! In fact, it may be considered more important!

Islam does not say that you must not fulfill your desires; many human desires are lawful. Islam only wants you to be careful in how you fulfill your desires so that you are within the bounds of what Allah (swt) made permissible.

For example, earning money is a lawful human desire. Islam does not forbid this desire. However, it wants you to be careful in how you fulfill the desire. It wants you to pay attention to certain details, like was your money earned in a ḥalāl way? Did you cheat anyone to earn your money? Were you fair? Is your money ṭāhir (i.e. did you pay khums on it when you had to)? Was your intention to please Allah (swt) or to impress others? Is the money you earn making you more grateful and helpful, or making you arrogant and rude toward others?

In conclusion, jihād is not just a fight; it is actually a struggle to maintain your self-control. It is when you strive to do the right thing even when wrong may be staring you in the face and tempting you. As such, jihād enables a person to be ethical, fair, and self-controlled. It is therefore a struggle to be a good Muslim.

Discuss when you feel you had to struggle to make the right decision:

1. At school
2. During a majlis
3. When your friends were making fun of someone that is different
4. At a celebration
5. When wearing ḥijāb or fasting

Activity 10.2: Review of Jihād

Answer the following questions from the lesson.

1. Jihād is not just a fight; it is a struggle to maintain your:

   a. Fighting position
   b. Wealth
   c. Self-control
   d. Anger

2. Jihād is a struggle between two opposite forces: _____ vs. _____.

   a. India; Pakistan
   b. East; West
   c. Islam; others
   d. Mind; desires

3. What is the greater jihād?

   a. the battle between two countries fighting for freedom
   b. the struggle between one's soul and one's desires
   c. fighting your parents so you can go to your friend's house
   d. the struggle between two different desires

4. Describe a way you have done jihād (something you did because you knew it was the right thing to do).

   I really wanted to go see a movie with my friends, but I knew there were ḥarām scenes in the movie, so I fought my desires and decided not to go see the movie.

5. Why do you think the greater jihād is the one between the soul and desires? What makes it greater than the minor jihād? Explain in your own words.

   The greater jihād is the one between the soul and desires because it is really hard to fight your desires. It is easy to go participate in minor jihād because it's clear who the enemy is. But when you're fighting your desires, this isn't always clear. It is very easy to be fooled or tempted by our desires.

Teaching Guide 10.3: Amr bil Maʿrūf/Nahy ʿanil Munkar

TASK BAR

READING

Students can follow along with their teacher by turning to the "Amr bil Maʿrūf and Nahy ʿanil Munkar" reading page.

In this lesson, students will look closer at amr bil maʿrūf and nahy ʿanil munkar.

SAY: If you see someone get bullied, and the only way of stopping the bully is to tell a grown-up, should you tell a grown-up even if you get called a snitch? (Wait for answers.)

SAY: Good. As long as you won't be harmed in doing so, you should have the courage to tell a grown-up because Allah (swt) has commanded you to do so. This is an example of one of the Furūʿ ad-Dīn; can anyone tell me which one? (Wait for answers.)

SAY: Good. This is an example of nahy ʿanil munkar. Today, we are going to be talking about amr bil maʿrūf, which means guiding others to do good, and nahy ʿanil munkar, which means stopping others from doing bad.

At this time, students can turn to the READING located in the TASK BAR.

SAY: Allah (swt) has taught us through His Prophets and through common sense what is good and bad. Not only do we have to practice performing the good and staying away from the bad ourselves, we must also help others toward the right path; after all, we are all one community. For example, Allah (swt) has revealed that we should offer our ṣalāh every day. A part of our duties, therefore, is to remind others to do this good act as well. This is an example of amr bil maʿrūf, or guiding others to do good. Can you think of other examples of good things that Allah (swt) has revealed to us that you can guide other people to do? (Wait for answers.)

SAY: There are many good things that Allah (swt) has revealed to us. We need to remind our friends, families, and others of these good things. Just like you would remind your loved ones to take their medicine, eat their food, or do their homework, it is important that you also remind them to fulfill their duties toward Allah (swt). Similarly, nahy ʿanil munkar is to stop others from doing what Allah (swt) considers bad. For example, if you see someone stealing, it is your duty to stop them from doing so, either through words or in action. Can you think of examples of bad things that would put you in a position where you would have to stop it? (Wait for answers.)

SAY: Good. Prophet Muḥammad (ṣ) once said, "The world is like a ship, and mankind are its passengers. The welfare of everyone depends upon the safe conduct of each person. If anyone is found making a hole on the side of a ship, he must be stopped."

TASK BAR

ACTIVITY

REVIEW: Students will answer questions about the reading.

Every country has a set of laws and morals that people must follow. If you run a red light, you have done something illegal, and you may receive a ticket if you are caught by a police officer. Tickets are not given in order to hurt you. Rather, they are there to discourage you from disobeying the rules, since the rules are there to make life safe for everyone.

Similarly, bullying is not allowed in school. If you see someone getting bullied, it becomes your duty to report it to a teacher or the school office.

We have to be careful when doing amr bil maʿrūf and nahy ʿanil munkar. There are some conditions for when amr bil maʿrūf and nahy ʿanil munkar become wājib:

- You know what is right and what is wrong.
- You have some hope that the advice will be followed.
- The person whom you want to advise insists on doing wrong.
- You are confident that by doing amr bil maʿrūf, no personal or financial suffering will befall you and that your actions will not be the cause of harm to someone else.

I know it can sometimes be difficult to do amr bil maʿrūf and nahy ʿanil munkar, but it can be done in three ways:

1. With your heart: Wanting the person to do the good thing, and encouraging him to do the good thing through your actions. For example, you can make use of your facial expressions, or even resort to a gradual withdrawal of friendship and companionship, when someone refuses to do the necessary good thing.
2. With your tongue: By talking to the person and persuading him in the most effective manner.
3. With action: As a last resort, it may be appropriate to take further action to ensure goodness from the person. The matter may be reported to your mujtahid or his wakīl, who is authorized to decide on such matters.

SAY:

- Why must we practice amr bil maʿrūf and nahy ʿanil munkar?
- What are the conditions for practicing amr bil maʿrūf and nahy ʿanil munkar?
- What method should you use to do amr bil maʿrūf and nahy ʿanil munkar?

At this time, students can complete the ACTIVITY located in the TASK BAR.

Lesson 10.3: Amr bil Maʿrūf/Nahy ʿanil Munkar

Amr bil maʿrūf means guiding others to do good, and nahy ʿanil munkar means stopping others from doing bad.

Amr bil Maʿrūf

Allah (swt) has taught us through His Prophets and through our fiṭrah what is good and bad. Not only do we have to practice performing the good and staying away from the bad ourselves, we must also help others toward the right path.

Prophet Muḥammad (ṣ) once said:

> *"He who does amr bil maʿrūf and nahy ʿanil munkar is the friend of Allah (swt) on earth, and the friend of His Prophet (ṣ) and His book (the Qurʾān)."*

A part of our duties is to remind others to do what is wājib. We need to remind our friends, families, and others of what Allah (swt) revealed, because it is what is best for them. We care about them and want them to get closer to Allah (swt).

We will learn about some of the conditions when amr bil maʿrūf becomes wājib and the best way to do it. It is important to remember that when someone is encouraging us to do good, we should accept the advice because it is what is best for us.

For example, if someone reminds you to do Ẓuhr, you should be happy that they are trying to help you.

Nahy ʿanil Munkar

Nahy ʿanil munkar is to stop others from doing what Allah (swt) considers bad. Prophet Muḥammad (ṣ) once said, "The world is like a ship, and mankind are its passengers. The welfare of everyone depends upon the safe conduct of each person. If anyone is found making a hole on the side of a ship, he must be stopped."

We should try to stop others from doing what is ḥarām. For example, if we hear someone backbiting, we should encourage them to stop. If they commit a sin in front of us, or tell us about a sin that they are doing, we should try to stop them from committing that sin. We will learn about some of the conditions of when to do nahy ʿanil munkar and how to do it, but it is important that if someone tells us not to do a sin, that we accept the advice because it is what is best for us.

Requirements for Amr bil Maʿrūf and Nahy ʿanil Munkar

We have to be careful when doing amr bil maʿrūf and nahy ʿanil munkar. There are some conditions for when amr bil maʿrūf and nahy ʿanil munkar become wājib:

1. You know what is right and what is wrong.
2. You have some hope that the advice will be followed.
3. The person whom you want to advise insists on doing wrong.
4. You are confident that by doing amr bil maʿrūf, no personal or financial suffering will befall you and that your actions will not be the cause of harm to someone else.

Method for Doing Amr bil Maʿrūf and Nahy ʿanil Munkar

Amr bil maʿrūf and nahy ʿanil munkar can be done in three ways:

1. **With your heart:** Wanting the person to do the good thing, and encouraging him to do the good thing through your actions. For example, you can make use of your facial expressions, by looking like you do not approve, or at the very least not smiling or saying anything to encourage the wrong that you see.
2. **With your tongue:** By talking to the person and persuading him in the most effective manner.
3. **With action:** As a last resort, it may be appropriate to take further action to ensure goodness from the person. The matter may be reported to your mujtahid or his wakīl, who is authorized to decide on such matters.

If you follow these conditions, then you can judge when to do ʿamr bil maʿrūf and nahy ʿanil munkar. If you know that you are certain of what is right and wrong, and that the person will most likely listen to you, then you should tell them to do what is good or not to do what is bad. For example, if you know that your friend will pray ṣalāḥ if you tell them you are going to pray ṣalaḥ, then you should tell them to come pray with you.

If you remember that the last time you told someone to fix their ḥijāb, they became angry with you, and you fear it will hurt your relationship with them, it is not wājib on you to tell them. Still, you should not encourage them to do ḥarām by complimenting them or in some other way. Over time, you will start to have a better understanding of who you are able to do amr bil maʿrūf and nahy ʿanil munkar with, but when you build a close relationship with someone, you are often able to get through to them, even if you do not realize.

Activity 10.3: Review of Amr bil Maʿrūf & Nahy ʿanil Munkar

Answer the following questions in complete sentences.

1. Why should you do amr bil maʿrūf and nahy ʿanil munkar?

   We should do amr bil maʿrūf and nahy ʿanil munkar because Allah (swt) has made this wājib and we must save our societies by doing it. If we don't, the entire society will sink, like a boat.

2. What four conditions must be in place for you to do amr bil maʿrūf and nahy ʿanil munkar?

   You must know what is right and wrong, have some hope that the advice will be followed, be confident that you won't suffer from any personal or financial suffering or harm others, and be sure that the person insists on doing wrong.

3. Your friend sits behind the best speller in the fifth grade! You find out that whenever your teacher gives a spelling test, your friend looks at that girl's paper and copies her answers. What should you do?

   You should talk to your friend and advise her not to cheat, as this is wrong and disliked by Allah (swt).

4. If someone is doing something wrong and you want to do nahy ʿanil munkar, but you know that he will hurt you if you tell him anything, should you still say something?

   No, since one of the conditions for nahy ʿanil munkar is not in place.

5. In the previous example, what can you do instead?

   You can tell an adult, or you can try to advise this person indirectly.

Teaching Guide 10.4: Tawallī

TASK BAR

READING

Students can follow along with their teacher by turning to the "Tawallī" reading page.

ACTIVITY

REVIEW: Students will answer questions about the reading.

In this lesson, students will learn about the concept of tawallī.

SAY: In the last lesson, we learned about amr bil maʿrūf and nahy ʿanil munkar. Today we are going to learn about another of the Furūʿ ad-Dīn, called tawallī. Does anyone know what tawallī means?

Wait for answers.

SAY: Tawallī is one of the 10 Furūʿ ad-Dīn, or branches of Islamic practice. We will read about tawallī to understand it better.

At this time, students can turn to the READING, located in the TASK BAR. Have several students take turns reading while others follow along. After you are done, ask the following questions to gauge students' understanding of the text.

SAY:

- What is tawallī?
- Why is tawallī important?
- What is ṭāʿah?
- How can we show love to the Ahlul Bayt (ʿa)?
- Why is it so important to show our tawallī through actions?

At this time, students can complete the ACTIVITY located in the TASK BAR.

Lesson 10.4: Tawallī

Tawallī is the 9th pillar of Islamic practice or Furūʿ ad-Dīn. It means to love the Ahlul Bayt (ʿa) and follow their teachings. Loving the Prophet (ṣ) and his Ahlul Bayt (ʿa) and following their teachings is the same as loving and obeying Allah (swt).

In the Qurʾān, Allah (swt) tells us:

Say [Muḥammad], "If you love Allah, follow me, Allah will love you and forgive your sins. For Allah is All-Forgiving and All-Merciful." (3:31)

The Ahlul Bayt (ʿa) are a light of the true path. They are a model and example of human ethics and conduct (akhlāq), guidance, and good work. They have set examples for us, and given us a direction to follow so that we do not move away from the right path.

Love of the Prophet (ṣ) and his Ahlul Bayt (ʿa) is mandatory for all Muslims. Prophet Muḥammad (ṣ) said that he was leaving us two things for guidance, namely the Qurʾān and his Ahlul Bayt (ʿa). The Ahlul Bayt (ʿa) are loved by Allah (swt), and we must love whomever Allah (swt) loves. Loving what Allah (swt) loves helps us grow closer to Him. As such, without loving the Ahlul Bayt (ʿa), our closeness to and relationship with Allah (swt) will be limited.

Questions to think about:

- What is this "love" that we are commanded to show to the Ahlul Bayt (ʿa)?
- In what ways can one express love for the Ahlul Bayt (ʿa) and remain away from their enemies?

It is reported in al-Kāfī (Vol. 2, P. 74, Hādīth #3) that Imām Muḥammad al-Bāqir (ʿa) was addressing Jābir and said:

"O Jābir, do you think that it is enough for anyone just to claim with his tongue that he loves the Ahlul Bayt (ʿa)? With such a claim, does he become our Shīʿah? Jābir, I swear by the Almighty that until a person is conscious of Allah and obeys Him, he cannot claim to be our Shīʿah. He must be humble, be trustworthy, frequently remember Allah, fulfill his obligations of ṣalāh and fasting, be kind to his parents, assist and be kind to his neighbors, the poor, those in debt, as well as show sympathy and affection to orphans. He must always be truthful. He should read the Qurʾān, and stop himself from saying anything but good to others. Without these qualities, he cannot be known as our Shīʿah."

It is easy to say something, but it is even harder to act upon it. Actions speak louder than words. Our actions should serve as proof to the fact that we are the followers of the Ahlul Bayt (ʿa).

Imām al-Bāqir (ʿa) further added:

"O Jābir, it is not enough for any person only to say with his words that he loves Imām ʿAlī (ʿa) and the Ahlul Bayt (ʿa). He must follow the sīrah (way of life) of the Noble Prophet (ṣ) and his Ahlul Bayt (ʿa) and act according to their sunnah (words and actions). If he does not, then his claim of love for the Ahlul Bayt (ʿa) cannot benefit him."

The Imām (ʿa) then emphasized that without ṭāʿah (obedience and submission), nobody can achieve closeness to Allah (swt) and said:

"We do not like them to claim our friendship if they do not fulfill all the conditions. A sinful person is our enemy. Without performing good deeds and avoiding sins, any claim of friendship to us is of no use."

Sometimes, what we know to be right and where our heart lies are different. We can believe in Allah (swt), the Prophet (ṣ), and the Ahlul Bayt (ʿa), but love and admire those whom they dislike. Becoming a better Muslim means that we need to translate our beliefs into practice in order to show our true devotion to Allah (swt), the Prophet (ṣ), and the Ahlul Bayt (ʿa).

Activity 10.4: Review of Tawallī

Answer the following questions from the lesson.

1. In your own words, what is tawallī?

   Tawallī means to love the 14 Maʿṣūmīn and those who love them and follow in their path through our actions.

2. Why should we love what Allah (swt) loves?

   We should love what Allah (swt) loves because this will help us become closer to Him.

3. In order to truly become a Shīʿah, what does one need to do, according to Imām al-Bāqir (ʿa)?

   In order to truly become a Shīʿah, one must follow the sīrah of the Noble Prophet (ṣ) and the Ahlul Bayt (ʿa). This means, being humble, truthful, and trustworthy; frequently remembering Allah (swt); reciting Qurʾān, fulfilling the obligations of ṣalāh and fasting; being kind to parents; and assisting neighbors, the poor, those in debt, and orphans.

4. If you love the Ahlul Bayt (ʿa), is it enough to just say so with your tongue? Why or why not?

   No, it is not enough to just say so with your tongue. Words are meaningless unless they are followed by action. We must show through our actions that we love the Ahlul Bayt (ʿa) by following their way of life.

5. List two examples of how we can practice tawallī.

   1. Being kind to the orphans, the way Imām ʿAlī (ʿa) was.
   2. Holding gatherings in our home where we remember and learn about the Ahlul Bayt (ʿa).

Teaching Guide 10.5: Tabarrī

TASK BAR

READING

Students can follow along with their teacher by turning to the "Tabarrī" reading page.

ACTIVITY

REVIEW: Students will answer questions about the reading.

In this lesson, students will learn about the concept of tabarrī.

SAY: In the last lesson, we learned about tawallī. Today we are going to learn about another of the Furūʿ ad-Dīn, called tabarrī. Does anyone know what tabarrī means?

Wait for answers.

SAY: Tabarrī is the last of the 10 Furūʿ ad-Dīn, or branches of Islamic practice. We will read about tabarrī to understand it better.

At this time, students can turn to the READING, located in the TASK BAR. Have several students take turns reading while others follow along. After you are done, ask the following questions to gauge students' understanding of the text.

SAY:

- What is tabarrī?
- Why is tabarrī important?
- How can sinning show a lack of respect and love for the Ahlul Bayt (ʿa)?
- What are some examples of sins that we should avoid, and which show disrespect and a lack of love for the Ahlul Bayt (ʿa)?

At this time, students can complete the ACTIVITY, located in the TASK BAR.

Lesson 10.5: Tabarrī

"Those who bother Allah and His apostle — Allah has rejected them in this world and the hereafter; and He has prepared for them a humiliating punishment." (33:57)

Tabarrī is the 10th branch of Islamic practice, or Furūʿ ad-Dīn. It means to stay away from the enemies of the Ahlul Bayt (ʿa) and their teachings, particularly those who are cruel and evil against the righteous servants of Allah (swt). By keeping away from them, we keep away from their evil influence and actions. Remember that bad influences are real; bad friends will influence you to do bad things without you even knowing it.

Practicing tabarrī means keeping ourselves away from those people who make bad choices, live sinful lifestyles, or do not try to be good people. Looking at the world at large, we see individuals, as well as countries, denouncing evil and disassociating themselves from evil-doers. All countries are expected to condemn evil acts. In the same way, Muslims have the duty to condemn evil acts committed by Muslims and non-Muslims alike throughout the course of history. Failing to do so makes one a supporter of evil.

In the Noble Qurʾān, Allah (swt) has forbidden us to associate with and befriend the enemies of Allah (swt) and Islam.

To simply claim that we dislike the enemies of the Ahlul Bayt (ʿa) is not enough. This means that words are not enough; we must disassociate ourselves from their way of life. Our rejection of them includes a promise not to sin the way the enemies of the Ahlul Bayt (ʿa) did. This sinning could include lying, cheating, backbiting, hurting others' feelings, stealing, and being disobedient to our parents and elders.

A good way to understand the concept of tabarrī is by looking at how we befriend and unfriend people. If we hang out with a group of people who constantly use foul language, we will eventually be influenced and start using foul words as well. If, on the other hand, we hang out with people who only use nice words, we will eventually be influenced by them, as well, and begin conducting ourselves in a better way. Tabarrī means to stay away from people who are known to be bad because being around them will make us bad in one way or another. Tabarrī is meant to protect us from deviating, as our manners and religiosity are often shaped by the kind of people we spend time with. Tabarrī tells us to stay away from people who may ruin us, and tawallī tells us to love people who will help us grow closer to Allah (swt) and become better people.

Activity 10.5: Review of Tabarrī

Answer the following questions from the lesson.

1. In your own words, what is the meaning of tabarrī?

   Tabarrī means to dislike and stay away from the enemies of the 14 Maʿṣūmīn and their teachings.

2. In order to practice tabarrī, whom must we stay away from?

   We must stay away from those people who make bad choices and choose to commit sins.

3. In order to truly dislike the enemies of Ahlul Bayt (ʿa), what should we do?

   We must dislike their actions by making sure that we do not copy their actions. For example, lying, backbiting, cheating, etc. are all actions of the enemies of the 14 Maʿṣūmīn. Therefore, in order to dislike their enemies and their actions, we must avoid these sorts of actions.

4. Why do you think it is so important to stay away from the enemies of the Ahlul Bayt (ʿa)?

   It is important to stay away from the enemies of the Ahlul Bayt (ʿa) to make sure that we do not become like them. We love the Ahlul Bayt (ʿa), so if we want to be like them, we must surround ourselves with others who love them and will help us be like them.

CHAPTER 11:

ḤIJĀB

Teaching Guide 11.1: Ḥijāb

TASK BAR

KEY WORDS

- Ḥijāb حِجَاب

READING

Students can follow along with their teacher by turning to the "Ḥijāb" reading page.

ACTIVITY

REVIEW: Students will answer questions pertaining to the reading.

In this lesson, students will learn about the basics of ḥijāb.

SAY: Do you remember what bāligh means?

Wait for answers

SAY: Good. A bāligh person is someone who has reached the age of responsibility, where certain acts become wājib on them. One of the acts that become wājib on someone who is bāligh is observing ḥijāb. Let's learn more about ḥijāb.

At this time, students can turn to the READING located in the TASK BAR. Then, ask the following questions to gauge students' understanding.

SAY:

- What is modesty?
- Why are the commandments of ḥijāb different for men and women?
- Is it enough just to cover all your body parts? What does ḥijāb include?
- What is a maḥram?

At this time, students can complete the ACTIVITY located in the TASK BAR.

Lesson 11.1: Ḥijāb

Āyatullāh Khomeini once said, “The kind of ḥijāb that Islam requires you to observe is to protect your moral values. What Allah has commanded, for both men and women, is to protect their true moral values from temptations.”

Modesty is often defined as being decent in speech, dress, behavior, manners, and eating, among other things. It is important to observe modesty in a variety of settings. For example, it is important to act decently during a family dinner, and not to overeat or make inappropriate gestures and sounds.

Similarly, every culture in this world has a particular idea as to what modesty in dress should be like, even if they disagree as to what this modesty should be like. For example, how modesty is understood in Paris, France might be different than how modesty is understood in some other place, like Beijing, China. Another example is shyness. In some cultures, shyness is considered a virtue, whereas in other cultures, it is considered a sign of weakness.

Even within particular cultures, there are times and places to dress a certain way or another. For example, in some countries, a man can walk without his shoes on the beach, whereas he cannot do so when entering a fancy coffee shop.

In Islam, Allah (swt) has revealed to us what modesty for men and women should be like. Both men and women are asked to dress decently, and we are expected to respect and follow the commands of Allah (swt), as He is our Creator and knows what is best for us even though sometimes we might not immediately understand “why.”

In Islam there is a distinct difference in the dress code for men and women. One particular feature that stands out for women in Islam is what is popularly known as “ḥijāb.”

Ḥijāb comes from the word root word Ḥ-J-B (ح ج ب) in Arabic, which means to cover up, or veil. Ḥijāb is commonly understood as a headscarf, but this is not entirely correct. The word ḥijāb refers to the covering of all body parts that need covering according to Islamic law. The actual word for a headscarf is “khimār” or “satr.” The root word of khimār is KH-M-R (خ م ر), which also means to cover, which is why the word for wine in Arabic is known as khamar — something that covers up your mind and doesn’t let you think!

The Qurʾān says:

Women should place their scarfs (khumūr) over their necks... (24:31)

Pre-Islamic women used to cover their heads. However, they used to leave their necks and upper chests exposed. Islam did not believe this to be modest enough and asked women to wear their scarves in a way that would cover everything below their face.

Prophet Muḥammad (ṣ) and his Ahlul Bayt (ʿa) explained that women should cover their hair and bodies, including their feet, in front of non-maḥram people. The only body parts that can be shown are one's hands and face. In Islam, this becomes obligatory for a woman when she becomes bāligh. Similarly, males need to be even more serious when observing their own modesty when they become bāligh.

Before we go into the details of ḥijāb, let us begin by defining who maḥram and non-maḥram people are.

Maḥram people are those you are related to and in front of whom you do not have to observe ḥijāb. Remember that not all family members are considered maḥram. Cousins, for example, are not maḥram. The following is a list of people who are maḥram to a woman:

1. One's father's father (grandfather), and all direct ancestors from the father's side
2. One's mother's father (grandfather), and all direct ancestors from the mother's side
3. One's brother, his children, their children, and so on
4. Children of one's sisters, their children, their children's children, and so on
5. One's uncle from the father's side, her father's uncle, and so on
6. One's uncle from the mother's side, her mother's uncle, and so on
7. One's husband and father-in-law
8. One's father-in-law's and mother-in-law's father, grandfather, and so on
9. One's husband's sons and their descendants
10. One's sons, all their children, their children's children, and so on
11. One's daughter's children, all their children, their children's children, and so on
12. One's sons-in-law, the son-in-law of one's granddaughter, and so on

Maḥram comes from the word ḥarām, which means to be prohibited. In this context, it means, you can never marry the above maḥram people, according to Islamic law. A cousin is someone whom you could, theoretically, marry in Islam (even though practically this may never happen). Cousins are not maḥram to each other. Females must wear ḥijāb in front of male cousins. Cousins of the opposite gender need to observe Islamic rules of refraining from touching and looking at parts which need to be covered (like everything except a female's face and hands). It does not matter if they have known them ever since they were little or if they consider them to be like a brother or sister — the rule is the same.

Observing ḥijāb and refraining from touching and looking at parts that need to be covered are done for the sake of Allah (swt), and are not based on one's own personal judgment as to when it is needed and when it is not.

What Parts Should Be Covered?

Imām aṣ-Ṣādiq (ʿa) was once asked what parts a woman does not need to cover when wearing ḥijāb. He answered, "The face and two hands."

There is no specification in Islam as to what kind of ḥijāb one should wear. One is free to wear a loose fitting dress, an abāyā, a chador, etc. As long as it is loose enough and covers all the required areas, it is fine in Islam.

Looseness of dress is very important. Women are not only required to cover all the necessary areas of the body, but also, the clothes should not be tight in a way that would attract negative attention.

Ḥjiāb During Ṣalāh

Women are also required to cover their hair and bodies in ṣalāh, but they can leave their face and hands uncovered, just like when wearing ḥijāb in front of non-maḥrams. If there are no non-maḥrams around, their feet can also be left uncovered in ṣalāh. However, if there are non-maḥrams around, then their feet must be covered during ṣalāh.

This might sound a bit odd! Why should I observe full ḥijāb when I am alone in my home and praying to Allah (swt)? Allah (swt) is the one who created me — why should I cover myself in front of Him?

Remember that ṣalāh is supposed to be an embodiment of your morals and values. During ṣalāh, you practice your manners by speaking to Allah (swt) respectfully. You also practice cleanliness by being clean and ṭāhir during ṣalāh. Similarly, you are to be modest in front of Allah (swt) during ṣalāh. Your ṣalāh is a central point that helps guide and shape your daily life. Practicing respect, cleanliness, and modesty several times daily during ṣalāh helps to build these habits required by Islam.

Activity 11.1: Review of Ḥijāb

Answer the following questions in complete sentences, using your own words.

1. What is meant by modesty?

   Modesty is being decent in our dress, speech, and manners, and not being extravagant in any way.

2. What body parts does a woman need to cover while observing ḥijāb?

   A woman must cover her entire body, except the face and hands, while observing ḥijāb.

3. What does it mean when someone is maḥram to you?

   If someone is maḥram to you, this means you cannot marry them, and thus, you do not have to wear ḥijāb in front of them.

4. List three people who are maḥram to you.

   1. My dad/mom
   2. My brother/sister
   3. My grandfather/grandmother

5. What could be a reason for the wisdom behind a woman being asked to cover herself while offering ṣalāh?

   A reason for a girl covering herself during ṣalāh might be so that she is at her peak of modesty. We should always be modest, especially in front of Allah (swt), and ḥijāb is a symbol of modesty.

HISTORY & ISLAMIC KNOWLEDGE

CHAPTER 1:

ANCESTORS & LIFE OF THE NOBLE PROPHET (Ṣ) BEFORE ADULTHOOD

Teaching Guide 1.1: Ancestors of Prophet Muḥammad (ṣ)

TASK BAR

READING
Students can take turns reading aloud on the next page.

ACTIVITY
REVIEW: Students will answer questions pertaining to the reading.

PROJECT
Have students research their own ancestors and create their own family tree. Encourage them to ask questions about the characteristics of their ancestors and report back about how their characteristics may have influenced their own characteristics.

In this lesson, students will learn about the ancestors of the Noble Prophet (ṣ).

SAY: Today, we are going to learn about the ancestors of the Noble Prophet (ṣ). Does anyone know what "ancestor" means?

Wait and listen for answers.

SAY: Good. Ancestors are direct relatives of an individual who were born before him or her and from whom the individual descended. Examples of ancestors are a person's parents, grandparents, great grandparents, and you can even continue higher up. How do you think a person's ancestors affect who he or she is?

Wait and listen for answers.

SAY: Good. Ancestors pass on information to the next generation biologically and spiritually. Today, we are going to learn about the ancestors of the Noble Prophet (ṣ), and I want you to pay close attention to the characteristics of these ancestors and how they may have influenced the Prophet's character.

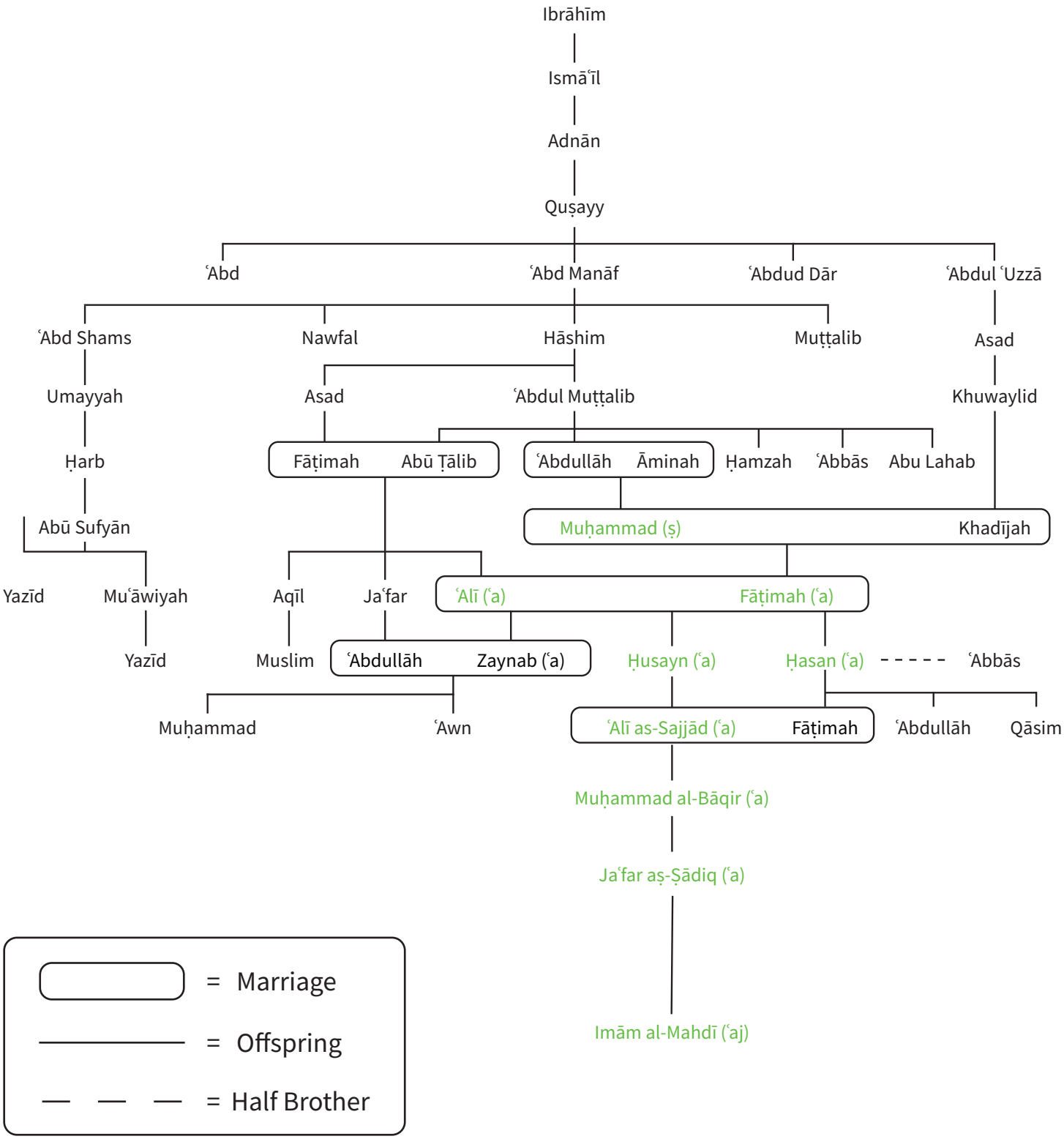
At this time, have students turn to the READING located in the TASK BAR. Have students take turns reading out loud as the rest of the class listens and follows along. After the reading is complete, continue here to assess students' understanding of the text.

SAY:

- Explain why you think the Dār un-Nadwah was established by the ancestors of the Noble Prophet (ṣ). What does this tell you about their character?
- Why did the Prophet's ancestors end "iḥtifād?" Again, what does this show about their character?
- From what you know about the Prophet (ṣ), what characteristics from his ancestors are similar to his?

At this time, students can do the ACTIVITY and PROJECT located in the TASK BAR.

The Family Tree of Prophet Muḥammad (ṣ)



Lesson 1.1: Ancestors of Prophet Muḥammad (ṣ)

Quṣayy ibn Kilāb

Quṣayy was the fourth ancestor of the Noble Prophet (ṣ). He was brought up in Syria, but later returned to his birthplace, Mecca. Quṣayy was brave and generous, which led him to become the chief of the Quraysh tribe.

The most important thing he did was set up the Dār un-Nadwah, which was a gathering where the chiefs of all the tribes would gather to discuss their problems. He took over the six responsibilities of the Quraysh tribe:

1. Being in charge of the keys of the Holy Kaʿbah
2. Acting as chairman of Dār un-Nadwah
3. Feeding the pilgrims who came to Mecca
4. Supplying water to the pilgrims
5. Appointing the **standard-bearer** of the Quraysh in war
6. Acting as the commander of the army in war

Quṣayy had two sons: ʿAbdud Dār and ʿAbd Manāf. ʿAbdud Dār became the chief of the tribe after Quṣayy's death. However, ʿAbd Manāf, who was known for his skills and good judgment, also helped on the sidelines.

Hāshim: Son of ʿAbd Manāf

Hāshim, son of ʿAbd Manāf, was the great grandfather of the Noble Prophet (ṣ). He had a twin brother named ʿAbd Shams.

Hāshim was a wise leader. He made the Quraysh rich by making a trade agreement with the ruler of Syria. He also made an agreement with the thieves on the trade routes that if they would not attack the trade caravans, then he would sell them goods at cheap prices.

At that time, the Arabs used to practice a custom called iḥtifād. According to this custom, when members of a family could not earn enough to feed themselves, they would leave Mecca and go to the desert, where they would live in a tent until they died of hunger and thirst. They thought this action was more honorable than begging. He brought this practice of iḥtifād to an end by uniting one rich family with one poor family. The two helped each other with trading so that they both benefitted.

Hāshim had five sons, three of whom had no children. The other two were Asad (Imām ʿAlī's maternal grandfather) and ʿAbdul Muṭṭalib (Imām ʿAlī's paternal grandfather). Hāshim also had a nephew,

Umayyah (son of ʿAbd Shams), who was jealous of his uncle. He challenged his uncle for the leadership of the Quraysh, demanding that they both go to a wise man and let him decide which one of them should be the leader. Hāshim agreed on the condition that the loser should sacrifice 100 camels to feed the Ḥajj pilgrims and leave Mecca for 10 years. Umayyah lost the challenge, so after sacrificing the camels, he left Mecca. From then on, the Banī Umayyah became the enemies of the Banī Hāshim.

ʿAbdul Muṭṭalib: Son of Hāshim

ʿAbdul Muṭṭalib was the grandfather of our Noble Prophet (ṣ) and the son of Hāshim. His real name was Shaybah.

When Hāshim was about to die, he asked his brother Muṭṭalib to bring his son Shaybah from Medina. Muṭṭalib went to Medina and brought Shaybah back. At this time, Shaybah was mistaken as the slave of his uncle Muṭṭalib, and hence, he was called ʿAbdul Muṭṭalib (i.e. slave of Muṭṭalib). Somehow, that name stuck.

When Hāshim died, Muṭṭalib managed his brother's duties until ʿAbdul Muṭṭalib was old enough to take over. ʿAbdul Muṭṭalib took over the duties when his uncle died. ʿAbdul Muṭṭalib was a good leader, and thus earned his third name Sayyidul Baṭhā, which means Chief of Mecca.

During his life, he made many positive changes in the lives of the Quraysh. He stopped marriage between close relatives; he **implemented** laws to punish thieves; he stopped people from drinking alcohol; he discouraged people from burying their daughters alive; and he set a fine for killing a person by mistake. ʿAbdul Muṭṭalib was also the first person to pay khums and the first to make and fulfill a **nadhr**.

The Well of Zamzam had existed since the time of Prophet Ibrāhīm (ʿa). In its early days, it was overused and thus dried up. At the time of ʿAbdul Muṭṭalib, he knew nothing about the well except that it existed.

In a dream ʿAbdul Muṭṭalib received instructions to dig up the well. He and his eldest son dug for four days until they found the entrance to the well. The Quraysh claimed that the well belonged to the whole tribe and refused to let him continue digging alone. To reach a decision, they decided to seek the advice of a wise man who lived in Syria.

On the way to Syria, ʿAbdul Muṭṭalib's caravan ran out of water, and the rest of the group refused to give him any. ʿAbdul Muṭṭalib started to search for water in a situation where it seemed almost impossible to succeed. However, by the mercy of Allah (swt), he finally discovered water, which he willingly

shared with others. The Quraysh felt that this was a sign from Allah (swt) that the Well of Zamzam belonged to ʿAbdul Muṭṭalib, so they all returned to Mecca.

When they returned, ʿAbdul Muṭṭalib dug further and discovered some treasure, too. From his share, he donated one-fifth in the way of Allah (swt). Thus, he was the first person to pay khums.

The nadhr, or promise, made by ʿAbdul Muṭṭalib was that if he got 10 sons, he would sacrifice one in the way of Allah (swt). When Allah (swt) blessed him with 12 sons, it was time to fulfill his nadhr.

To do so, he decided to **cast lots** to pick the son whom he would sacrifice. His son ʿAbdullāh's name came up. ʿAbdullāh was ʿAbdul Muṭṭalib's youngest and most beloved son.

The Quraysh were unhappy with the thought of sacrificing ʿAbdullāh, so it was decided that a lot should be cast between him and 10 camels. If the lot fell to ʿAbdullāh, then 10 more camels would be added and the lot would be repeated.

Finally, after many repetitions, when a lot between ʿAbdullāh and 100 camels was cast, it fell to the camels. Thus, the camels were sacrificed.

ʿAbdullāh grew up to be a fine young man. He married Āminah, and from their marriage, the Noble Prophet (ṣ) was born in 570 AD.

VOCABULARY

Standard-bearer: a soldier who is responsible for carrying his army's flag

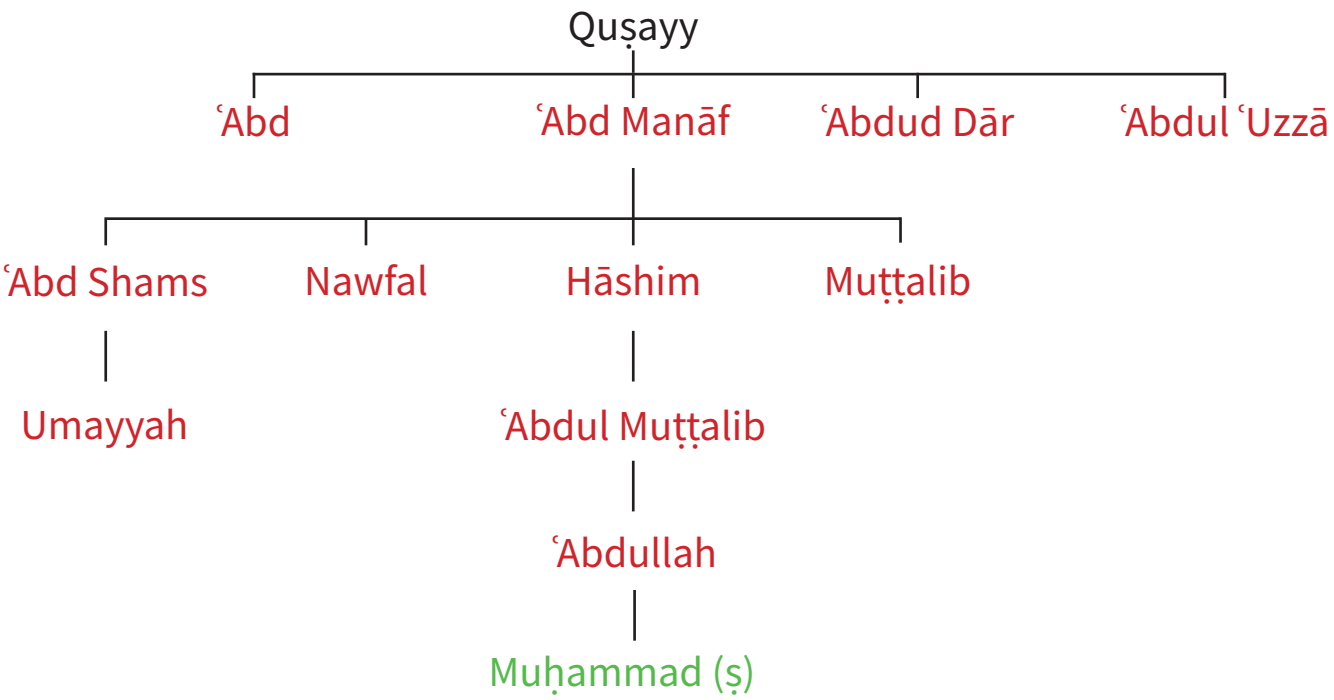
Implement: put a decision or law into effect

Nadhr: a vow or promise made to Allah (swt) that you will do something if He grants your request

Cast lots: make a decision by randomly picking a name using some sort of lottery system (e.g. drawing sticks, picking names from a hat, etc.)

Activity 1.1: Family Tree & Review

Complete the family tree:



1. Write down four responsibilities of Quṣayy as the Chief of Quraysh?

   1. Being in charge of the keys to Kaʿbah
   2. Acting as the commander of the army
   3. Feeding the pilgrims who came to Mecca
   4. Supplying the pilgrims with water

2. What was Dār un-Nadwah?

   Dār un-Nadwah was a gathering where the chiefs of all the tribes would gather to discuss their problems.

3. What was the agreement between Hāshim and the thieves on the trade routes?

   Hāshim made an agreement with the thieves that if they did not attack the trade caravans, then he would sell them goods at cheap prices.

4. How did the Banī Umayyah become the enemies of Banī Hāshim?

   Umayyah was jealous of his uncle Hāshim, who was the leader of the Quraysh, so he challenged his uncle for the leadership of the Quraysh. They decided to go to a wise man and let him decide which one of them should be the leader. Hāshim agreed on the condition that the loser should sacrifice 100 camels to feed the Ḥajj pilgrims and leave Mecca for 10 years. Umayyah lost the challenge, so after sacrificing the camels, he left Mecca. From then on, the Banī Umayyah became the enemies of the Banī Hāshim.

Choose from the words in the word box and fill in the blanks.

5. Hāshim was the son of _____ ʿAbd Manāf _____.

6. Hāshim was the great _____ grandfather _____ of the Noble Prophet (ṣ).

7. He had a twin brother called _____ ʿAbd Shams _____.

8. At that time, there was a practice of the Arabs known as iḥtifād. When members of a family could not earn enough to feed themselves, they would leave Mecca and go to the desert, where they would live in a tent until they died of hunger and thirst. They thought this action was more honorable than begging. He ended the practice of iḥtifād, by uniting one _____ rich _____ family with one _____ poor _____ family.

9. Hāshim's nephew, _____ Umayyah _____ (son of ʿAbd Shams) was jealous of the respect of his uncle. He challenged his uncle for the leadership of the _____ Quraysh _____.

10. He lost the challenge, and had to sacrifice _____100_____ camels to feed the Ḥajj pilgrims and leave Mecca for 10 years. From then on, the Banī Umayyah became the enemies of the Banī Hāshim.

11. ʿAbdul Muṭṭalib was the son of _____Hāshim_____.

12. ʿAbdul Muṭṭalib was the _____grandfather_____ of our Noble Prophet (ṣ).

13. His real name was _____Shaybah_____, but because he was once mistaken as the slave of his uncle Muṭṭalib, he was called ʿAbdul Muṭṭalib.

14. The well of _____Zamzam_____ has existed since the time of Prophet Ibrāhīm (ʿa). In its early days it was overused, and it dried up.

15. By the mercy of Allah (swt) _____ʿAbdul Muṭṭalib_____ discovered the water of the well.

16. ʿAbdul Muṭṭalib dug the well further and discovered some treasure. From his share, he donated _____one-fifth_____ in the way of Allah (swt).

17. ʿAbdul Muṭṭalib made a nadhr that if he got _____10_____ sons, he would sacrifice one in the way of Allah (swt).

18. To fulfill his nadhr, he decided to pick his son whom he would sacrifice by casting lots. His son _____ʿAbdullāh_____ came up. He was ʿAbdul Muṭṭalib's youngest and most loved son.

Umayyah	ʿAbd Manāf	poor	grandfather
ʿAbd Shams	rich	100	Quraysh
Hāshim	ʿAbdullāh	Zamzam	one fifth
grandfather	ʿAbdul Muṭṭalib	10	Shaybah

Teaching Guide 1.2: The Birth of Prophet Muḥammad (ṣ)

TASK BAR

READING
Students can take turns reading aloud on the next page.

ACTIVITY
MATCHING: Students will match the answers listed in the box to the correct sentence.

PROJECT
Have students make a creative, unique birth certificate for the Prophet (ṣ) that not only relays information about his birthdate and parents' names, but also includes drawings of events significant to the Prophet's birth.

In this lesson, students will learn more about the birth of the Noble Prophet (ṣ).

SAY: Today, we are going to learn about the birth of the Prophet (ṣ). Before we talk about the events surrounding his birth, I want you to think about what you have been told about when you were born. Does anyone have any stories to share about when they were born?

Wait and listen for answers.

SAY: Great. Sometimes, the events surrounding a person's birth can tell a lot about their environment and family. As we read, pay close attention to the events surrounding the Prophet's birth and what significance it may have.

At this time, have students turn to the READING located in the TASK BAR. Have students take turns reading out loud as the rest of the class listens and follows along. After the reading is complete, continue here to assess students' understanding of the text.

SAY:

- Why was the year in which the Prophet (ṣ) was born called the Year of the Elephant?
- What did ʿAbdul Muṭṭalib's response about how the Kaʿbah has a master show about his level of īmān (faith) in Allah (swt)?

At this time, students can do the ACTIVITY and PROJECT located in the TASK BAR.

Lesson 1.2: The Birth of Prophet Muḥammad (ṣ)

The Noble Prophet of Islam, Muḥammad al-Muṣṭafā (ṣ), was born after sunrise on Friday the 17th of Rabīʿ al-Awwal, 570 AD in Mecca. He was born in the Year of the Elephant, when Abrahah tried to destroy the Holy Kaʿbah.

The Noble Prophet (ṣ) belonged to the respected family of Banī Hāshim from the Quraysh tribe. The parents of the Noble Prophet (ṣ) were ʿAbdullāh, son of ʿAbdul Muṭṭalib, and Āminah, daughter of Wahb. While Āminah was pregnant with the Noble Prophet (ṣ), ʿAbdullāh had gone on a trade caravan to Syria. On his way back, he fell ill and died two months before his son was born. He is buried in Medina.

Since he had no father, ʿAbdul Muṭṭalib decided to bring up the Noble Prophet (ṣ) under his own care. On the seventh day following the birth of his grandson, he slaughtered a sheep to thank Allah (swt) for blessing him with a healthy grandson. Many people were invited to take part in the celebrations.

In this gathering, ʿAbdul Muṭṭalib announced to the people that he would name the child "Muḥammad," which means "one who is worthy of praise." When the Quraysh asked him why he was giving him such an unusual name, he replied that his grandson would be praised in the heavens and the earth.

Before this event, the Noble Prophet's mother had already named him "Aḥmad." Allah (swt) has referred to him by both names in the Noble Qurʾān.

The Prophet's mother, Āminah, nursed him for only three days before her milk dried up. Therefore, she had to give him to a foster-mother to nurse. This was the wisdom of Allah (swt), as this was His way of protecting the young Prophet (ṣ) from his enemies.

Two women had the honor of nursing the Noble Prophet (ṣ): Suwaybah and Ḥalīmah. Suwaybah was a slave and nursed the Noble Prophet (ṣ) for four months.

Ḥalīmah belonged to the tribe of Saʿd ibn Bakr. She brought up the Noble Prophet (ṣ) outside the city of Mecca in the desert. Here, he grew up strong and healthy and learned the pure Arabic language of the desert. He stayed with her for five years.

Āmul Fīl: The Year of the Elephant

Just before the birth of Prophet Muḥammad (ṣ), a man named Abrahah was the ruler of a neighboring country, Yemen. When Abrahah learned that the Arabs looked upon the Kaʿbah with great honor, he decided to build a huge church in Ṣanʿāʾ in Yemen. When the church was built, he asked the Arabs to leave the Holy Kaʿbah and come to his church instead.

The Arab tribes not only ignored this invitation, but even treated his church disrespectfully. In another incident, some Arab travelers took shelter in the church and lit a fire to keep warm, but accidentally burned down the church. As a result, Abrahah was very angry and decided to destroy the Holy Kaʿbah once and for all.

In 570 AD, Abrahah led a huge army toward Mecca. He camped outside Mecca, and then sent a few of his people to capture the camels of the Meccans, 200 of which belonged to ʿAbdul Muṭṭalib.

One of Abrahah's soldiers approached the Meccans, saying that he did not wish to hurt them, but had come to demolish the Holy Kaʿbah with his elephant. ʿAbdul Muṭṭalib, the chief of the Quraysh, said that they did not want to fight Abrahah either. As for the Holy Kaʿbah, it was the house of Allah (swt), and He would do whatever He pleased.

ʿAbdul Muṭṭalib then went with some of his sons to see Abrahah. Abrahah respectfully welcomed him. He expected that ʿAbdul Muṭṭalib would ask him not to destroy the Holy Kaʿbah, but instead, ʿAbdul Muṭṭalib asked him to return his camels. Abrahah was surprised that ʿAbdul Muṭṭalib was talking about camels when the Holy Kaʿbah itself was going to be destroyed.

In response to Abrahah's remarks, ʿAbdul Muṭṭalib gave a famous reply, saying, "I am the owner of the camels. The House, too, has a Master who looks after it." Upon hearing this, Abrahah shook his head and proudly replied, "There is no one powerful enough to stop me."

On his return, ʿAbdul Muṭṭalib ordered the people to leave Mecca and go to the hills for safety. He then prayed to Allah (swt) to protect them and the Holy Kaʿbah from any harm.

The next morning, Abrahah prepared to march toward the Kaʿbah. All of a sudden, a flock of birds appeared from the side of the sea, holding tiny stones in their claws and beaks. Each bird held three stones that they showered on the army of Abrahah in such a way that the elephants and many men were killed. One of the stones hit Abrahah on his head, and he became so frightened that he ordered the remaining men in his army to **retreat** at once. Many of his men died on the way back, and Abrahah himself died a painful death.

This dreadful and miraculous event is mentioned in the Noble Qurʾān in Sūrah al-Fīl:

Have you not seen how your Lord dealt with the people of the elephant?

Didn't He ruin their plan?

He sent down upon them flocks of birds, who showered them with stones of baked clay.

So, they became like straw eaten up by cattle. (105:1-5)

VOCABULARY

Retreat: leave a battle or war

Activity 1.2: Matching Statements

Match the numbers in the box to the corresponding statements below:

3	The day of the week the Prophet (ṣ) was born
10	The date and month of his birthday
6	He was born in the Year of the Elephant
5	His father
9	His mother
1	Meaning of Muḥammad (ṣ)
7	He is also mentioned by this name in the Noble Qurʾān
2	She was a slave and nursed him for four months
8	His second foster mother
4	The number of years he stayed with his second foster mother

1. One who is worthy of praise
2. Suwaybah
3. Friday
4. Five
5. ʿAbdullāh
6. Elephant
7. Aḥmad
8. Ḥalīmah
9. Āminah
10. 17th Rabīʿ al-Awwal

Teaching Guide 1.3: Childhood of Prophet Muḥammad (ṣ)

TASK BAR

READING
Students can take turns reading aloud on the next page.

ACTIVITY
FILL IN THE BLANKS: Students will fill in the blanks using the words in the box.

PROJECT
Have students create a bumper sticker that has graphics and a slogan that depicts the Prophet's childhood and the influence it may have had on his adulthood.

In this lesson, students will learn more about the childhood of the Prophet (ṣ).

SAY: Today, we are going to learn about the childhood of the Prophet (ṣ). How do you think a person's childhood affects their future life as an adult?

Wait and listen for answers.

SAY: Good. As we read about the childhood of the Prophet (ṣ), pay close attention to the events that occured during his childhood and how you think they influenced his life as an adult.

At this time, have students turn to the READING located in the TASK BAR. Have students take turns reading out loud as the rest of the class listens and follows along. After the reading is complete, continue here to assess students' understanding of the text.

SAY:

- Explain how the Prophet's childhood may have influenced his adulthood and prepared him for life as a Prophet (ṣ). (Although he became orphaned at such a young age, and then lost his grandfather as well, Allah (swt) always provided him with a loving caretaker, showing him that ultimately, it is Allah (swt) that is always taking care of him and that trusting in Allah (swt) is the basis of everything).
- How is the Prophet's faith in Allah (swt) evident in his childhood?

At this time, students can do the ACTIVITY and PROJECT located in the TASK BAR.

Lesson 1.3: Childhood of Prophet Muḥammad (ṣ)

The Noble Prophet (ṣ) lived in the desert with his foster mother Ḥalīmah for five years. During this time, he learned about handling animals and trained in archery. He grew up strong and healthy in this happy atmosphere. Ḥalīmah regarded him as very special because ever since he had come under her care, she was showered with the blessings of Allah (swt).

When he was five years old, Ḥalīmah returned the Noble Prophet (ṣ) to the care of his mother Āminah. Soon after, Lady Āminah decided to take the Noble Prophet (ṣ) to Medina to visit the grave of his father, ʿAbdullāh, and also to meet some of her relatives. She stayed there for one month, and on the way back to Mecca, tragedy struck. Lady Āminah fell ill in a place called Abwāʾ. After a short time, she died and was buried there. The Noble Prophet (ṣ) was now an orphan, so his grandfather ʿAbdul Muṭṭalib took him under his wing. He loved his grandson very much and made sure that he did not feel orphaned. The Noble Qurʾān mentions this event as follows:

Did He not find you an orphan and give you shelter? (93:6)

The Noble Prophet (ṣ) was only eight years old when his grandfather died. He never forgot the kindness of his grandfather, and the loss of ʿAbdul Muṭṭalib made him sad.

Before his death, ʿAbdul Muṭṭalib made his son Abū Ṭālib, the brother of ʿAbdullāh, responsible for taking care of the young Prophet (ṣ). This was a duty that Abū Ṭālib carried out fully. He brought the Noble Prophet (ṣ) into his home and treated the young boy, who was only eight years old, like his own son.

When the Noble Prophet (ṣ) was 12 years old, Abū Ṭālib took him on a trade journey into Syria with a caravan of the Quraysh. In Baṣrah, the caravan stopped to stock up on supplies for the rest of the journey. An old Christian monk named Baḥīrā lived there in a monastery. The monk never used to speak, but when he saw the Noble Prophet (ṣ), he broke his silence and asked, "Who is this boy?" Abū Ṭālib answered that he was his nephew. Baḥīrā then said, "This boy has a brilliant future. He is the same Prophet whose coming has been **foretold** in the Heavenly Books. His religion will spread throughout the world. However, you must guard him from the Jews, because if they learn about him, they will kill him." After this, Abū Ṭālib was very careful about his nephew's safety. He would even ask one of his own sons to sleep in the Prophet's bed, so that no one could attack him.

Thus, the Noble Prophet (ṣ) grew up in the household of Abū Ṭālib, who was loved, respected, and **cherished** by all. His aunt, Fāṭimah bint Asad, the wife of Abū Ṭālib and mother of Imām ʿAlī (ʿa), also loved the Noble Prophet (ṣ) and looked after him as if he was her own son.

VOCABULARY

Foretold: predicted

Cherish: care for

Activity 1.3: Fill in the Blanks

Fill in the blanks using the words in the word box.

1. The Noble Prophet (ṣ) lived in the desert with _____Ḥalīmah_____. When he was _____five_____ years old, she returned the Noble Prophet (ṣ) to the care of his mother _____Āminah_____.

2. On the way back from _____Abwāʾ_____, Lady Āminah fell ill and _____died_____.

3. The Noble Prophet (ṣ) was now an orphan and _____ʿAbdul Muṭṭalib_____ took him under his wing.

4. The Noble Prophet (ṣ) was only _____eight_____ years old when his grandfather died.

5. Before his death, ʿAbdul Muṭṭalib made his son _____Abū Ṭālib_____ responsible for taking care of our Noble Prophet (ṣ).

6. When the Noble Prophet (ṣ) was 12 old, his uncle Abū Ṭālib took him on a trade journey into _____Syria_____ with a caravan of the Quraysh.

7. In Baṣrah, the caravan stopped to stock up on supplies for the rest of the journey. There was an old Christian monk named _____Baḥīrā_____, who lived in an old monastery there.

8. The monk said, “This boy has a brilliant future. He is the same _____Prophet_____ whose coming has been foretold in the _____Heavenly_____ Books.”

Ḥalīmah	Āminah	ʿAbdul Muṭṭalib	Abū Ṭālib
Baḥīrā	Syria	Abwāʾ	Prophet
Heavenly	five	eight	died

Teaching Guide 1.4: Youth of Prophet Muḥammad (ṣ)

TASK BAR

READING

Students can take turns reading aloud on the next page.

ACTIVITY

FILL IN THE BLANKS: Students will fill in the blanks using the words in the box.

In this lesson, students will learn more about the youth of the Prophet (ṣ).

SAY: Today, we are going to learn about the youth of the Prophet (ṣ). What does youth mean?

Wait and listen for answers.

SAY: Youth usually refers to the time period following childhood, but before adulthood. How do you think the youth of a person influences their adulthood?

Wait and listen for answers.

SAY: Good. As we read about the youth of the Prophet (ṣ), pay close attention to the events that occured in his youth and how you think they influences his life as an adult.

At this time, have students turn to the READING located in the TASK BAR. Have students take turns reading out loud as the rest of the class listens and follows along. After the reading is complete, continue here to assess students' understanding of the text.

SAY:

- Describe the character of the Prophet (ṣ) in his youth.
- What is the significance of Ḥilf al-Fuḍūl, and what does it depict about the Prophet (ṣ)?

At this time, students can do the ACTIVITY located in the TASK BAR.

Lesson 1.4: Youth of Prophet Muḥammad (ṣ)

As the Prophet (ṣ) grew up, people around him noticed that this young man was not like others his age. Everyone admired his character and bravery, especially the Quraysh.

In the days before Islam, the Arabs always used to fight each other for minor reasons. However, all fighting stopped in the four sacred months of Muḥarram, Rajab, Dhul Qaʿdah, and Dhul Ḥijjah so that they could open their trade markets and engage in business to earn their **livelihood**.

In the history of the Arabs, this rule was broken only four times. These battles were called **fujjār** or unjust. When the Noble Prophet (ṣ) was 15 years old, the Arabs became involved in a series of fujjār battles. The last battle went on for four years. The Noble Prophet (ṣ) participated in this battle by protecting his uncles from the enemies' arrows and also used to take **provisions** to the battlefield. He did not participate in the actual fighting.

The Noble Prophet (ṣ) spent part of his youth as a **shepherd**. He also accompanied his uncle Abū Ṭālib on trade journeys to Syria and Yemen. He soon gained a reputation in Mecca for his good business sense, honesty, and trustworthiness. People were so impressed by his qualities that they began to call him aṣ-Ṣādiq (the Truthful) and al-Amīn (the Trustworthy).

In later years, even his enemies would leave their belongings with him for safekeeping when they went on a trip away from Mecca, because of his trustworthiness.

One day, a man came to Mecca and was cheated by a trader in the marketplace. He complained about his mistreatment to the Quraysh. As a result, some citizens formed a committee that would investigate such incidents and try to help people who were treated unfairly. They decided that the main tribes of Quraysh should make an agreement to protect the rights of the people. This important **covenant** was called Ḥilf al-Fuḍūl, or the Covenant of High Morals. The Noble Prophet (ṣ) participated in this agreement and was an active member of the Ḥilf al-Fuḍūl.

By the time he was 25 years old, the Noble Prophet (ṣ) had built himself a good reputation in Mecca and had gained the trust and affection of the people around him.

VOCABULARY

Livelihood: a means of supporting yourself

Fujjār: Unjust battles that were fought during the four sacred months

Provisions: supplies

Shepherd: a person who tends sheep

Covenant: agreement

Activity 1.4: Fill in the Blanks

Fill in the blanks using the words in the word box.

1. When the Noble Prophet (ṣ) was 15 years old, the Arabs became involved in a series of Fujjār. The Noble Prophet (ṣ) participated in the last of these, but not in the actual fighting.

2. In his youth, the Noble Prophet (ṣ) accompanied his uncle Abū Ṭālib on trade journeys to Syria and Yemen. He soon gained a reputation in Mecca for his good business sense, honesty, and trustworthiness.

3. People were so impressed by the qualities of the Noble Prophet (ṣ) that they began to call him aṣ-Ṣādiq and al-Amīn.

4. The Prophet (ṣ) spent part of his youth as a shephard.

5. Even the enemies of Islam left their belongings with the Prophet (ṣ) when they went away on trips because they knew that he was the most honest and trustworthy.

aṣ-Ṣādiq	business	fighting	trustworthiness
Fujjār	trade journeys	enemies	honesty
al-Amīn	shephard		

CHAPTER 2:

ADULTHOOD OF THE PROPHET (ṢAW)

Teaching Guide 2.1: Marriage of Prophet Muḥammad (ṣ)

TASK BAR

READING
Students can take turns reading aloud on the next page.

ACTIVITIES
MULTIPLE CHOICE: Students will circle the correct answer for each question.

SHORT ANSWER: Students will write the answer for each question.

DRAWING
Have students draw a picture of a fountain and explain the significance of Sūrah al-Kawthar.

In this lesson, students will learn more about the marriage of the Noble Prophet (ṣ) and Lady Khadījah.

SAY: Now that you know more about the Prophet's character, explain what you think should be the characteristics of a good wife and partner for the Prophet (ṣ) and why.

Wait and listen for answers.

SAY: Good. We will now read about the first wife of the Noble Prophet (ṣ), Lady Khadījah, and how she was the perfect match for the Prophet (ṣ).

At this time, have students turn to the READING located in the TASK BAR. Have students take turns reading out loud as the rest of the class listens and follows along. After the reading is complete, continue here to assess students' understanding of the text.

SAY:

- Describe the character of Lady Khadījah.
- How did she make a good wife and partner for the Prophet (ṣ)?

At this time, students can do the ACTIVITIES and DRAWING located in the TASK BAR.

Lesson 2.1: Marriage of Prophet Muḥammad (ṣ)

Khadījah bint Khuwaylid

Lady Khadījah bint Khuwaylid was born in Mecca. Her father was a wealthy trader named Khuwaylid. When her father died, Lady Khadījah continued his business of sending trade caravans to Syria and Yemen. Under her management, the business expanded, and with the profits, she helped the poor, widows, orphans, sick, and disabled. If there were any poor girls, she would get them married and pay their dowry.

Lady Khadījah preferred not to travel with the caravans and would send her agents instead. She made such great profits that she was soon the richest trader in all of Mecca. Her trade caravans were larger than the rest of the traders combined, and her success earned her the title the "Princess of Mecca."

Although the Arabs were mostly idol worshipers, a few of them had turned away from such practices and believed in one God, as had been taught by the Prophets Ibrāhīm (ʿa) and Ismāʿīl (ʿa). One such man was Warqah ibn Nawfal, the cousin of Lady Khadījah. He used to stop people from the terrible practice of burying their baby daughters alive. He also had a great interest in the Bible and Torah.

Lady Khadījah listened to her cousin's ideas, and she also believed in one God. Her reputation for being a good lady earned her the title Ṭāhira, which means "the pure one." As Lady Khadījah's fame grew, many men asked for her hand in marriage, but she turned them all down.

In the spring of 595 AD, when the summer caravans were ready to leave Mecca for Syria, Lady Khadījah had not yet found a reliable agent to take her caravan. Meanwhile, Abū Ṭālib was trying to find employment for his nephew, Prophet Muḥammad (ṣ), who was now 25 years old. When he heard of this **vacancy**, he came to Lady Khadījah and asked her to consider his nephew for the job.

Like most people in Mecca, Lady Khadījah had heard a lot about the Noble Prophet (ṣ) and his reputation for being honest and trustworthy. Although he lacked experience, she had no hesitation in hiring him, saying that she would send along her slave Maysarā, who was already an experienced traveler.

That year, Lady Khadījah's trade caravan made unusually high profits. The Noble Prophet (ṣ) learned the business quickly and impressed the Syrian traders with his clever, yet fair, dealings.

Upon their return to Mecca, the Noble Prophet (ṣ) reported back to Lady Khadījah and then returned to his home. Maysarā then told her about all the details of the trip. He was very impressed with the manner of the Noble Prophet (ṣ) and spoke highly of his character and personality.

At the same time, Abū Ṭālib approached Lady Khadījah to ask her about his nephew's performance. She responded that she was more than satisfied and spoke highly about him as a person. She also mentioned that she was interested in him for marriage. Following this occurrence, Abū Ṭālib sent his sister Ṣafiyyah to the house of Lady Khadījah with a marriage proposal from the Noble Prophet (ṣ), Lady Khadījah agreed immediately, and a date was fixed for the marriage. Abū Ṭālib himself took charge of the marriage preparations for his beloved nephew. On the day of the wedding, he dressed the Noble Prophet (ṣ) in the cloak of ʿAbdul Muṭṭalib and made him wear the ring of Hāshim. Abū Ṭālib recited the sermon of marriage at the agreed **mahr** (dowry) of 400 pieces of gold. The marriage was a cause of great celebration amongst the Quraysh.

Three days after the marriage, Abū Ṭālib arranged for a feast in which every resident of Mecca was invited for a meal. This practice is known as **walīmah**, and Islam later made it a recommended part of the marriage ceremonies.

At the time of their marriage, the Noble Prophet (ṣ) was 25 years old while Lady Khadījah was a few years older. After her marriage to the Noble Prophet (ṣ), Lady Khadījah settled down happily in her new role as a wife. Lady Khadījah made it her duty to serve her husband and make him happy. In this, she was very successful. Their marriage was blessed with happiness and children.

Their first child was Qāsim. After his birth, the Noble Prophet (ṣ) was called Abūl Qāsim, the father of Qāsim, as per the custom of the Arabs. The second child was also a boy. His name was ʿAbdullāh. He was also called Ṭāhir and Ṭayyib.

Both boys did not survive very long and died while still very young. These losses made the Noble Prophet (ṣ) very sad, so when his cousin Imām ʿAlī (ʿa) was born, he brought him up in his house as his own son.

When the Noble Prophet (ṣ) was finally commanded by Allah (swt) to begin his mission to preach Islam, Lady Khadījah was the first woman to accept his message and become a Muslim.

She gave her entire wealth to serve the cause of Islam. Her money was used to buy the freedom of the early Muslims, many of whom were slaves. Later on, her money also financed the two migrations that the Muslims made to Abyssinia to escape the cruelties of the Quraysh.

As the Noble Prophet (ṣ) continued preaching Islam, many of the Quraysh became his enemies, including Abū Jahl and his uncle Abū Lahab. They began to call him names and insult him. Some of them called him "Abtar," which means an animal whose tail has been cut off. By this word, they meant that the Noble Prophet (ṣ) had no children who would carry on his name. Arabs traditionally welcome the birth of a baby boy more than a baby girl. When Prophet Muḥammad (ṣ) was blessed with a daughter, Sayyidah Fāṭimah (ʿa), the enemies of Islam continued to mock the Prophet (ṣ) about not having a son.

To answer this mockery, Allah (swt) revealed Sūrah al-Kawthar:

Certainly, We have given you (O Muḥammad) Kawthar. So, pray to your Lord and sacrifice. Surely, your enemy shall be "Abtar."

(108:1-3)

Kawthar can be translated as an **abundance** of good or a fountain. In this sūrah, Allah (swt) promises to extend the lineage of the Prophet (ṣ) more than any other person on Earth, similar to how a fountain flows water and spreads it out. This would happen through his daughter Sayyidah Fāṭimah (ʿa). It became apparent when our Prophet (ṣ) brought his Ahlul Bayt (ʿa) under the kisāʾ, and Angel Jabrāʾīl asked Allah (swt), "O Allah, who is under the kisāʾ?"

The reply from Allah (swt) was, "It is Fāṭimah, her father, her husband, and her sons."

Sayyidah Fāṭimah (ʿa) was the centerpiece of the kisāʾ. Everyone under the kisāʾ was identified through her. Since Allah (swt) introduced the Prophet (ṣ), himself, through Sayyidah Fāṭimah (ʿa), He made it clear to the world that the person to carry on the Prophet's name was no other than Fāṭimah (ʿa) herself. Sayyidah Fāṭimah (ʿa) became the mother of our holy Imāms (ʿa) and carried on the name of the Prophet (ṣ).

Today, the descendants of the Noble Prophet (ṣ) are present throughout the world, and they are called sayyids. However, no one claims to be the descendants of Abū Sufyān, Abū Jahl, or any of the other enemies of the Noble Prophet (ṣ). This is because of the promise of Allah (swt) in the above sūrah, when He said to the Noble Prophet (ṣ) *"Surely your enemy will be Abtar."*

VOCABULARY

Vacancy: an open position

Mahr: dowry — a mandatory, agreed upon gift that a man must give a woman upon marrying her

Walīmah: the practice of feeding people food after your marriage ceremony

Abundance: a large quantity

Activity 2.1a: Multiple Choice

Circle the correct answer.

1. Lady Khadījah was called the Princess of Arabia because:
   a. She was the most successful trader in Arabia
   b. She was the most beautiful person at that time
   c. She was the daughter of a king
   d. All of the above

2. Lady Khadījah was influenced by her cousin's religious ideology. Which ideology was this?
   a. That the Quraysh's beliefs were correct
   b. That there was one God
   c. That the trading business needed some more work
   d. That women should not do business

3. What work did the Noble Prophet (ṣ) do for Lady Khadījah?
   a. He would travel with her caravans as her agent
   b. He was the person who gave her financial advice
   c. He was the person who decided what to do with the business
   d. None of the above

4. Why do you think Lady Khadījah accepted the proposal of the Noble Prophet (ṣ)?
   a. She was impressed with the Prophet's manner, character, and personality
   b. She thought he would make her richer
   c. She had already known of the Prophet's trustworthiness and honesty before she even hired him
   d. Both a and c

5. Why did Lady Khadījah begin to lose interest in her business?
   a. Her relatives told her not to work anymore
   b. Her business had brought her enough wealth, and she now wanted to settle down in her new role as a wife
   c. Her husband told her not to work
   d. Her business started to decline

6. What happened to the two sons of the Noble Prophet (ṣ) and Lady Khadījah?
   a. They were killed by the enemies of Islam.
   b. They grew up and ran away.
   c. By the will of Allah (swt), they died very young.
   d. None of the above

7. The name that the enemies of the Noble Prophet (ṣ) called him was:
   a. Holy
   b. Unholy
   c. Abtar
   d. None of the above

8. The sūrah in the Noble Qurʾān that was revealed as an answer to this behavior was:
   a. Sūrah al-Ḥamd
   b. Sūrah at-Tīn
   c. Sūrah ash-Shams
   d. Sūrah al-Kawthar

9. This sūrah promised the Prophet (ṣ) that:
   a. His enemy would be abtar
   b. He would not be childless
   c. He would have 5 more children
   d. Both a and b

Activity 2.1b: Short Answer

1. Who recited the marriage ceremony of the Noble Prophet (ṣ) and Lady Khadījah?

   Abū Ṭālib

2. Describe Lady Khadījah's character and how she made the "perfect" wife for the Prophet (ṣ).

   She was kind, selfless, generous, and pure. This made her the perfect wife for the Prophet (ṣ) because she supported him in all ways, and she could help him spread Islam.

3. Why did the enemies of Islam call the Prophet (ṣ) Abtar?

   They called him Abtar because he did not have any sons who would carry on his name after him.

4. Explain how Allah (swt) kept His promise that He made to the Noble Prophet (ṣ) in Sūrah al-Kawthar.

   He gave the Prophet (ṣ) a daughter, Sayyidah Fāṭimah (ʿa), through whom the Prophet's lineage continued, as she is the mother of all the Imāms (ʿa).

5. Some words that can be used to describe Lady Khadījah are selfless, generous, and supportive. For each of these adjectives, give an example from the reading that supports these characteristics.

   Selfless - she gave all her wealth in the way of Islam

   Generous - she bought and freed slaves who became Muslim

   Supportive - she supported the Prophet (ṣ) emotionally and financially

Teaching Guide 2.2: The First Revelation

TASK BAR

READING
Students can take turns reading aloud on the next page.

ACTIVITY
REVIEW: Students will answer questions pertaining to the reading.

DRAWING
Draw the Cave of Ḥirāʾ on a poster paper and write the first verses of the Qurʾān that were revealed to the Noble Prophet (ṣ).

REPORT
Write a report on what the first verses revealed mean using the tafsīr of Sūrah al-ʿAlaq. Present your findings to the class.

In this lesson, students will learn more about the first revelation.

SAY: In the last few lessons, we learned about the Prophet's ancestors, birth, childhood, youth, and marriage. We predicted how the events that occurred in the early stages of his life would affect his life as an adult. There are many events that took place in the adult life of the Noble Prophet (ṣ) that we will be discussing. Today, we will learn about the very first revelation. Does anyone know what revelation means?

Wait and listen for answers.

SAY: Good. A revelation is when something is revealed or communicated from Allah (swt) to humans. We will be reading about the first revelation to the Prophet (ṣ).

At this time, have students turn to the READING located in the TASK BAR. Have students take turns reading out loud as the rest of the class listens and follows along. After the reading is complete, continue here to assess students' understanding of the text.

SAY:

- When did Prophet Muḥammad (ṣ) officially become a Prophet? (Although he was a Prophet since the beginning of time, his preaching began in his adulthood.)
- Why didn't the Prophet (ṣ) face difficulty as he started teaching people about Islam? (Islam was such a universal religion that appealed to the hearts and minds of the people.)

At this time, students can do the ACTIVITY, DRAWING, and REPORT located in the TASK BAR.

Lesson 2.2: The First Revelation

The Noble Prophet (ṣ) used to spend a lot of his time in the Cave of Ḥirāʾ on Jabal an-Nūr, which is a mountain overlooking the Kaʿbah, approximately three miles north of Mecca.

It was his habit to sometimes spend a few days continuously in the cave in prayers, and his wife Lady Khadījah would bring him some food and water.

One night, when he was in the Cave of Ḥirāʾ, he heard a voice calling his name, and suddenly a dazzling light appeared in the cave. The Noble Prophet (ṣ) sat up calmly and saw that a man was approaching him. The person was none other than Angel Jabrāʾīl in human form.

Angel Jabrāʾīl came very close to the Noble Prophet (ṣ) and asked him to read what was written in a scroll that he had in his hands. The Noble Prophet (ṣ) read the words, which were the first revelation from Allah (swt), and later became the first five verses of Surah al-ʿAlaq.

These were:

"Read! In the Name of your Lord Who created (everything in the Universe). He created man from a clot. Read! And your Lord is the Most Honorable. (He) Who taught (to write) with the pen. (He) taught man what he knew not."
(96:1-5)

When the Noble Prophet (ṣ) had finished reciting, the Angel announced, "O Muḥammad! There is no doubt that you are the Messenger of Allah, and I am his Angel Jabrāʾīl." After saying this, the Angel disappeared.

This event told the Noble Prophet (ṣ) that it

was now time to start his mission. The date was 27th of Rajab, 610 A.D. At this time, the Noble Prophet (ṣ) was 40 years old. Allah (swt) blessed him with such a memory that whatever he heard only once from Jabrāʾīl remained in his heart forever.

The Noble Prophet (ṣ) then left the cave to return home, where he would begin his mission to preach the Oneness of Allah (swt) and to invite all of mankind to the path of worshiping only One God.

It is important to note this was the time he started preaching the religion, not the time when he became Prophet. Prophet Muḥammad (ṣ) has been our Prophet since the beginning of time and will continue to be our Prophet forever.

The First Muslims

The Noble Prophet (ṣ) returned from the cave in Ḥirāʾ after the first revelation.

When the Prophet (ṣ) told his wife Lady Khadījah and his young cousin Imām ʿAlī

(ʿa) what happened, they both immediately believed in his mission and became Muslims. Imām ʿAlī (ʿa) was only 10 years old at the time and he had been brought up under the Prophet's care and guidance. This was the first time Imām ʿAlī (ʿa) publicly announced that he too was a Muslim (he was a Muslim and our Imām since the beginning of time).

The Noble Prophet (ṣ) has said, *"The first person who will meet me on the Pool of Kawthar, and the first person who embraced Islam is ʿAlī son of Abū Ṭālib."*

(Āyatullāh Amīnī, Al-Ghadīr, Vol. 3, Page 320)

Zayd ibn Harith, who was the Noble Prophet's freed slave and adopted son, accepted Islam at this time, too.

The Noble Prophet (ṣ) received further revelations from Allah (swt) and gradually began to spread the religion of Islam. For the first three years of his mission, he did not make a general invitation to everybody, but selected certain special people who he saw were ready to embrace the religion of Allah (swt).

As a result of his limited activity, only 30 people became Muslims in these first three years.

The Quraysh and their leader Abu Sufyan knew what was going on, but they were not bothered by the Noble Prophet's activities at this time. They thought that this new religion would soon die out just like when Waraqah and Umayyah returned to idol worship after having become Christians for a short time after reading the Injīl.

During the three years, the Quraysh did not harm the Noble Prophet (ṣ) and continued to respect him. In return, he did not openly criticize their idols and remained busy keeping in contact with his small group of Muslims.

The Quraysh remained **apathetic** and relaxed until the day when the Noble Prophet (ṣ) began to preach the religion of Islam openly by the command of Allah (swt).

It is narrated during the Age of Ignorance, a man visiting Mecca went to the Kaʿbah and saw something unique: a young man arrived and stood by the side of the Kaʿbah. Then a boy arrived and stood on his right side. Soon after that I saw a woman come and stand behind them. The boy and the woman began to perform rukūʿ and sujud (kneeling and prostration) in imitation of the man. Upon inquiring about this, he was told:

"That man is Muḥammad son of ʿAbdullāh and that boy is his cousin and the woman standing behind them is the wife of Muḥammad". The answerer then added: "My nephew says that a day will come when he will control the treasuries of 'Kisra' and 'Kaiser'. By Allah, there is no follower of this religion on the face of the earth except these three". Then the narrator says: "I wish that I had been the fourth of them!"

VOCABULARY

Apathetic: showing or feeling on interest, concern, or enthusiasm

Activity 2.2: Review of The First Revelation

Guess my name:

1. I am the place where the Prophet (ṣ) often came to pray and think. The first revelation took place here.

   Cave of Ḥirāʾ

2. I was chosen to bring the Prophet's first revelation to Him.

   Angel Jabrāʾīl

3. I was the wife of the noble Prophet (ṣ) and was the first woman to become Muslim.

   Lady Khadījah

4. I lived under the guidance of the Noble Prophet (ṣ) and although I have been a Muslim since the beginning of time, I announced that I was a Muslim, too.

   Imām ʿAlī (ʿa)

5. I was a slave and then the adopted son of the Noble Prophet (ṣ). I became a Muslim when Prophet Muḥammad (ṣ) returned from the cave and told us of the first revelation.

   Zayd bin Ḥarith

Short answer questions:

6. Why did only a few people become Muslims in the first three years after the first revelation?

   Only a few people became Muslim because the Prophet (ṣ) was not openly preaching Islam. He was only sharing the message with a small group of people.

7. Why were the Quraysh relaxed about the Prophet's activities at this time?

   The Quraysh were relaxed because they thought Islam would die out, just as the other religions did.

Teaching Guide 2.3: Dhul ʿAshīrah and General Invitation

TASK BAR

READING
Students can take turns reading aloud on the next page.

ACTIVITY
REVIEW: Students will answer questions pertaining to the reading.

DRAWING
Have students draw a picture or paint a scene of what the early days of Islam may have looked like. Have them provide an explanation as well.

In this lesson, students will learn about the invitation of Dhul ʿAshīrah and the general invitation to Islam.

SAY: When we left off during the last class, the Prophet (ṣ) had received the revelation and was instructed to teach and spread the message of Islam. How do you think the Prophet (ṣ) invited people to Islam?

Wait and listen for answers.

SAY: Good. We are going to read about the ways the Prophet (ṣ) invited people to Islam. Pay close attention and reflect on how effective his methods were and whether we could use the same methods in our interactions with inviting people to Islam.

At this time, have students turn to the READING, located in the TASK BAR. Have students take turns reading out loud as the rest of the class listens and follows along. After the reading is complete, continue here to assess students' understanding of the text.

SAY:

- Why do you think more people didn't stand up at Dhul ʿAshīrah to offer their support to the Prophet (ṣ)? (Possible fear, wanting to be with the crowd, afraid of giving up comfort for the truth)
- What is more important: doing what everyone else is doing and going with the crowd or standing up for the truth?
- Imām ʿAlī (ʿa) stood up 3 times and said he accepted the truth and was the only one to do so. What message is Allah (swt) sending us through this?
- The Prophet (ṣ) was widely known to be trustworthy and honest, so why didn't people believe that he was indeed the Messenger of Allah? (Because they didn't want to give up their own comfort even for the truth)
- Describe the faith of the early Muslims who were steadfast in their belief, despite facing attacks and persecution.

At this time, students can do the ACTIVITY and DRAWING located in the TASK BAR.

Lesson 2.3: Dhul ʿAshīrah and General Invitation

Three years after the Prophet (ṣ) began his mission and was secretly inviting people to Islam, he received the following revelation from Allah (swt):

And warn your nearest relatives (26:214)

The Noble Prophet (ṣ) then called Imām ʿAlī (ʿa) and instructed him to invite the sons of ʿAbdul Muṭṭalib and arrange a meal so that he could deliver the words of Allah (swt) to them. Following the invitation, around 40 men from the children of ʿAbdul Muṭṭalib gathered near the mountain of Ṣafā. Amongst them were the Noble Prophet's uncles Abū Ṭālib, ʿAbbās, Ḥamzah, and Abū Lahab. This occasion is known as Daʿwat Dhul ʿAshīrah.

By the miracle of Allah (swt), each of the 40 guests ate until they were full, and yet the quantity of food remained the same. After the feast was over, the Noble Prophet (ṣ) wished to speak to the **assembly**, but Abū Lahab said to the people that the Noble Prophet (ṣ) had displayed great magic, so the people all left.

The next day, the Noble Prophet (ṣ) asked Imām ʿAlī (ʿa) to make the same preparations as before, but again, the same thing happened. On the third day, the Noble Prophet (ṣ) again invited the same group for a meal. This time, he stood up immediately after the feast was over and said to those present:

"O sons of ʿAbdul Muṭṭalib! I swear by Allah, besides whom there is no god, that I have been sent by Him as His Messenger. O my relatives! One day you will die as if you were going to sleep and sometime later you will be brought back to life to be judged according to your deeds. The good people will live in Heaven, while those who are evildoers will be put in Hell forever. No human being has ever brought a better thing for his people than that which I have brought for you. My Lord has ordered me to invite you toward Him. Which one of you will support me so that he may become my brother and successor after me?"

When the speech of the Noble Prophet (ṣ) reached this point, the entire assembly remained silent.

Suddenly Imām ʿAlī (ʿa), who was only 13 years old, stood up and said, "O Prophet of Allah! I am prepared to support you."

The Noble Prophet (ṣ) asked him to sit down, and repeated the question two more times. Each time, however, no one except Imām ʿAlī (ʿa) stood up to support him. After the third time, the Noble Prophet (ṣ) hugged Imām ʿAlī (ʿa) and held his hand up high, as he said, "People! This young man is my brother and successor amongst you. Listen to his words and follow him."

The Persecution of Muslims

After introducing Islam to his relatives, the Noble Prophet (ṣ) began to tell all the people of Mecca about his mission. He called all the tribes to the mountain of Ṣafā, and then said to them, "If I tell you that an enemy is hiding behind this mountain ready to attack you all, would you believe me?" All of them replied, "Yes, because we have never heard you tell a lie." Then, the Noble Prophet (ṣ) said, "Save yourselves from the punishment of Hellfire. Believe that there is no god except Allah, and you will be successful in your lives." When they heard this message, there was confusion amongst the people and Abū Lahab said loudly, "You have wasted our time with all this nonsense."

The people of Mecca forgot that they themselves used to call the Noble Prophet (ṣ) "aṣ-Ṣādiq," which means "the Truthful." Instead, they began to call him a liar and mad man. They began to make life difficult for him by spreading thorns on his path and telling their children to throw stones at him. Sometimes, they would even throw garbage on him as he passed by their homes.

The Noble Prophet (ṣ) still did not give up preaching the belief in one God. When the number of Muslims slowly began to increase, the chiefs of some tribes became worried, and they approached Abū Ṭālib, the uncle and guardian of the Noble Prophet (ṣ), and asked him to stop his nephew from preaching his religion.

They offered to give the Noble Prophet (ṣ) money, power, or anything he wanted, as long as he would stop talking against their gods. When Abū Ṭālib told the Noble Prophet (ṣ) about their message, he said, "By Allah, even if these people put the sun in my one hand and the moon in the other, I would not give up what I have been commanded by Allah to do."

The Banī Umayyah, who had long been the enemies of Banī Hāshim, began to **harass** the Noble Prophet (ṣ) all the time. The main trouble makers included Abū Sufyān, Abū Jahl, and ʿUtbah ibn Rabīʿah. Although they could not attack him openly because of the

power and influence of Abū Ṭālib, they took every opportunity to create difficulties for him.

The Meccans then turned their attention to the new Muslims. Some Muslims came from powerful tribes, so they were safe from trouble. However, many Muslims were slaves, or just poor, and they began to face the most terrible **cruelties** at the hands of the Meccans.

Abū Dharr al-Ghifārī was one of the early Muslims. When he declared that he had accepted Islam, the Quraysh beat him up so badly that he was half dead. When the uncle of the Noble Prophet (ṣ), ʿAbbās, passed by and saw what they were doing, he reminded the Quraysh that Abū Dharr was from the tribe of Banī Ghaffār, who lived near the route of the trade caravans. If they learned that a member of their tribe had been tortured by the Quraysh, they would not let the trade caravans pass safely. Upon hearing this, the greedy Quraysh left Abū Dharr alone.

Another companion was Bilāl al-Ḥabashī, the Muʾadhdhin (prayer caller) of the Noble Prophet (ṣ). He was the slave of Umayyah ibn Khilāf. When Bilāl accepted Islam, his cruel master was very angry and began to torture him **mercilessly**. He would make Bilāl lie barebacked on the hot sands of the desert and place a large stone on his chest so that he could not escape the burning sand. Other times, he would tie a rope around his neck and drag him around the hills of Mecca. Despite these cruelties, Bilāl continued to say "Aḥad, Aḥad," which means that "Allah is One." Finally, the Noble Prophet's uncle ʿAbbās bought him and freed him.

ʿAmmār ibn Yāsir and his parents, Yāsir and Sumayyah, were amongst the first Muslims. The unbelievers tried to make them change their minds, but they refused. The three of them were taken to the desert and beaten and tortured. This was repeated many times until finally, Yāsir died. When his pregnant wife Sumayyah complained to Abū Jahl about this **inhumane** treatment, he took his spear and thrust it into her heart.

They then turned to ʿAmmār and beat him so terribly that he was about to die. They threatened to kill him unless he declared that he was no longer a Muslim. To save his life, ʿAmmār had to agree. Later, the Noble Prophet (ṣ) approved of his action, saying that as long as ʿAmmār had faith in his heart, it did not matter what he was forced to say.

Despite the torture the Muslims suffered, none of them **denounced** their faith, and their numbers increased day by day.

VOCABULARY

Assembly: A group of people gathered together in one place for the same cause

Harass: bother, intimidate

Cruelty: pain and suffering

Mercilessly: without mercy or kindness

Inhumane: without compassion for suffering

Denounce: publicly declare to be wrong

Activity 2.3: Review of Dhul ʿAshīrah

Answer the following questions:

1. Why did the Noble Prophet (ṣ) only invite the sons of ʿAbdul Muṭṭalib to the occasion of Dhul ʿAshīrah?

   The Prophet (ṣ) only invited the sons of ʿAbdul Muṭṭalib because Allah (swt) revealed to him, “And warn your nearest relatives.”

2. What did the Prophet (ṣ) want to do at this occasion?

   The Prophet (ṣ) wanted to invite his relatives to Islam, and he also wanted to choose and appoint his successor after him.

3. Who was the person who kept on wanting to prevent the Prophet (ṣ) from carrying out his mission?

   Abū Lahab, the Prophet’s uncle, kept trying to prevent the Prophet (ṣ) from carrying out his mission.

4. Who was the only one to stand up and declare support for the Prophet (ṣ)?

   Only Imām ʿAlī (ʿa) would stand up and declare support for the Prophet (ṣ).

5. The Quraysh wanted to force their slaves to denounce Islam, but the early Muslims stood by their faith. If a school friend insists that you do something that is unacceptable in Islam, what would you say to them?

   I would let them know that this goes against my religion, and I will not do anything that goes against my religion.

6. How did they make life difficult for the Prophet (ṣ)? Give one example.

   They made the Prophet’s life difficult by mocking and taunting him. For example, they would tell their children to throw stones at him.

Fill in the blanks:

7. After introducing Islam to his relatives, the next people our Prophet (ṣ) introduced Islam to were _____the people of Mecca_____.

8. The Banī _____Umayyah_____, who had always been the enemies of the Banī Hāshim, started to _____harrass_____ the Noble Prophet (ṣ).

9. From aṣ-Ṣādiq (the truthful one), our Prophet (ṣ) was now being called a _____liar_____ and _____crazy_____.

10. _____Abū Dharr al-Ghifārī_____ was one of the early Muslims. When he declared that he had accepted Islam, the Quraysh beat him up.

11. When _____Bilāl_____ accepted Islam, his cruel master was very angry and began to torture him mercilessly. He would make him lie barebacked on the hot sands of the desert and place a large stone on his chest so that he could not escape the burning sand.

12. _____ʿAmmār ibn Yāsir_____ and his parents _____Yāsir_____ and _____Sumayyah_____ were amongst the first Muslims.

liar	Abū Dharr al-Ghifārī	Umayyah	Sumayyah
crazy	ʿAmmār ibn Yāsir	Yāsir	Bilāl
harass	the people of Mecca		

Teaching Guide 2.4: The Hijrah to Abyssinia

TASK BAR

READING
Students can take turns reading aloud on the next page.

ACTIVITY
REVIEW: Students will answer questions pertaining to the reading.

POSTER
Make a poster that depicts life in Mecca as a Muslim versus life in Abyssinia as a Muslim.

In this lesson, students will learn about the hijrah (migration) to Abyssinia.

SAY: After the first revelation to the Prophet (ṣ), the religion of Islam began to grow, gaining more and more followers. The Quraysh in Mecca were threatened by the truth and began attacking new Muslims. What do you think the Muslims did to solve the persecution they faced?

Wait and listen for answers.

SAY: Good. The Prophet (ṣ) ordered the Muslims to do hijrah, or migrate (move) to another city, where they could be safe. They did not fight with weapons or attack their enemies — they made a peaceful move. Today, we are going to read about the hijrah to Abyssinia.

At this time, have students turn to the READING located in the TASK BAR. Have students take turns reading out loud as the rest of the class listens and follow along. After the reading is complete, continue here to assess students' understanding of the text.

SAY:

The enemies of Islam, the Quraysh, argued that the Muslims had given up the ways of their forefathers for a new religion. Jaʿfar responded in a speech. What important message did he and the Muslims send by rejecting their forefathers? (That Islam is the religion of using one's intellect and not blindly following someone, even if it is one's own forefathers. Muslims should stand for the truth, no matter who is opposing the truth.)

At this time, students can do the ACTIVITY and POSTER located in the TASK BAR.

Lesson 2.4: The Hijrah to Abyssinia

The unbelievers of Mecca had made life very difficult for the Muslims. The Noble Prophet (ṣ) was worried and concerned about the condition of the Muslims, so he advised a group of his followers (about 83 Muslims) to **migrate** or make **hijrah** to Abyssinia (Ethiopia), which was ruled by a kind Christian king named Negus.

This was the first hijrah in Islam and took place during the fifth year of Prophethood.

A second, larger group of Muslims also migrated soon afterwards, under the leadership of Jaʿfar ibn Abū Ṭālib, the brother of Imām ʿAlī (ʿa). The Muslims were welcomed with much kindness in Abyssinia and found life very pleasant and comfortable there.

When the chiefs of Mecca found out that the Muslims had migrated and were living peacefully in Abyssinia, they became worried that the Muslims might turn Negus, the king of Abyssinia, toward Islam. They decided to send two men with some gifts to the king and his ministers to convince him to send the Muslims back to Mecca.

When the two men reached Abyssinia, they first met with the ministers and gave them the expensive gifts. They convinced the greedy ministers to support their mission and back them in the court of the king. The next day, they met Negus, and after presenting him with gifts, they said, "A group of our young men have gone against the beliefs of our forefathers and invented a new religion. These people have now run to your country. I request you to hand them over to us so that we can take them back to Arabia."

The king's ministers then loudly declared their support for this request. However, Negus ignored them and asked whether the Muslim **refugees** had killed anyone, stolen anybody's property, or committed any crimes in Mecca. They replied that their only crime was inventing a new religion. The king then announced, "I cannot hand over the people who are living under my protection without a proper **investigation**."

He sent a message to the Muslims that their leader should come to the court. Jaʿfar ibn Abū Ṭālib came to present the case for the Muslims. The king turned to Jaʿfar and asked, "Why have you given up the beliefs of your forefathers and started a new religion?"

Jaʿfar replied, "We used to be ignorant people who worshiped idols. We ate dead bodies and committed bad deeds. We had no respect for our neighbors and fought amongst ourselves. The weak and helpless were bullied by the strong. We spent a long time in this manner, until a person from amongst us, who had a **faultless** character, invited us to worship one God. He taught us to respect other people's property, behave

well with our relatives, respect our neighbors and women, and avoid lying. He ordered us to offer prayers, fast, and pay a religious tax on our wealth. We have believed in him and worship Allah. However, the Quraysh have behaved very cruelly toward us. We resisted them for some time, but now we have come to live here to save our beliefs. The fame of your kindness has brought us to your country, and we have complete faith in your justice."

The king was very impressed with the sincere speech of Jaʿfar, and he asked him to recite something from the Heavenly Book of the Muslims. Jaʿfar recited and explained some verses from Sūrah Maryam.

When the king and **bishops** heard the words of Allah (swt) about the virtues of Lady Maryam and Prophet ʿĪsā (ʿa), tears came to their eyes, as they recognized the truth. King Negus declared that he would never surrender the Muslims to the Quraysh and asked the members of Quraysh to leave his court.

One of the Quraysh, a very **cunning** man, decided to try another approach. He knew that the Christians believed that Prophet ʿĪsā (ʿa) was the son of God.

The next day, he went to the king and said that the Muslims had special beliefs about Prophet ʿĪsā (ʿa) that were totally different to the basic belief of the Christians, and so they were a danger to the official religion of Abyssinia.

King Negus again called Jaʿfar and asked him what the Muslims thought about ʿĪsā (ʿa). Jaʿfar replied, "Our belief regarding ʿĪsā (ʿa) is that which has been taught to us by the Noble Prophet (ṣ). He was the servant and Prophet of Allah, and the Spirit of Allah with which He blessed Lady Maryam."

The king was pleased with this answer, and he praised the beliefs of the Muslims and allowed them full freedom to practice their religion in his country. He returned the presents of the Quraysh back to them and said, "God has not taken any bribe from me while giving me authority over the people. It is not right that I should gather wealth by means of your bribes."

The two men had no choice but to return to Mecca, having totally failed in their attempt to bring back the Muslims. The Muslims continued to live in Abyssinia peacefully for a long time and only returned after the Noble Prophet (ṣ) had migrated to Medina.

VOCABULARY

Migrate: relocate from one region to another

Hijrah: a migration

Refugee: a person who has been forced to leave their home out of fear

Investigation: the action of looking into something to get more information

Faultless: free from any errors

Bishop: a Christian priest

Cunning: being skilled at achieving one's wishes through deceit

Activity 2.4: Review of Hijrah to Abyssinia

Fill in the blanks:

1. A group of Muslims were told by the Prophet (ṣ) to leave for Abyssinia, also known as _____Ethiopia_____.

2. The group was led by Jaʿfar ibn Abū Ṭālib, the _____cousin_____ of the Prophet (ṣ).

3. When they reached Abyssinia, the King, named _____Negus_____, wanted to find out more about _____Islam_____.

4. Jaʿfar talked to him and recited some verses from Sūrah _____Maryam_____.

5. The king was very happy, and said the _____Muslims_____ were free to live in his country for as long as they liked.

Maryam	Ethiopia	Negus
Muslims	Islam	cousin

Short-answer questions:

6. What were the chiefs of Mecca worried about when they found out that the Muslims were living peacefully in Abyssinia?

   The chiefs of Mecca were worried that they would convert the Abysinnian king, Negus, to Islam.

7. What did they want to do by sending gifts to the king and ministers?

   They sent gifts to the king and ministers to bribe them to not allow the Muslims to remain in Abyssinia.

8. What did the men from Mecca accuse the Muslims of?

   The Meccan men accused the Muslims of going against the religion of their forefathers and creating a new religion of their own.

9. What did Jaʿfar ibn Abū Ṭālib say in the defense of Islam? What message does this send to people about just following a person's forefathers without thinking for oneself?

   Jaʿfar defended Islam by saying that they used to be ignorant people who worshiped idols and did bad acts. However, after the Prophet (ṣ), who has great character, invited them to worship one God, he also taught them to respect others and have good morals.

   This shows us that it is important for us to think on our own and practice the religion that makes sense versus simply following our forefathers thoughtlessly.

10. The Muslims and Christians lived peacefully in Abyssinia, even though some enemies tried to cause tension between them. How did Jaʿfar ibn Abū Ṭālib help create this peaceful relationship? What does this teach you about living with non-Muslims and your responsibility in representing your religion in the best manner and promoting peace?

    Jaʿfar created a peaceful relationship between the Muslims and Christians by shining a light on their similarities, rather than focusing on the differences. He was also very respectful and showed great akhlāq when sharing his beliefs, and did not demean the Christians' beliefs.

    This teaches us that we should also highlight our similarities with non-Muslims and treat them respectfully. We should not attack their beliefs or treat them negatively in any way, as this is the best way to represent Islam.

Teaching Guide 2.5: The Boycott of Banī Hāshim

TASK BAR

READING
Students can take turns reading aloud on the next page.

ACTIVITY
REVIEW: Students will answer questions pertaining to the reading.

In this lesson, students will learn about the boycott of Banī Hāshim.

SAY: Why do you think Islam was such a threat to the Quraysh?

Wait and listen for answers.

SAY: Good. The Quraysh were very attached to the ways of their forefathers, even though a lot of what they were doing didn't make sense. They didn't want their ways to be challenged. Also, the Quraysh enjoyed power and high status in Mecca and were afraid that the spread of Islam would threaten their power and status. Since there were so many more Muslims, despite trying to persecute them, they needed to come up with a new plan. What do you think they did next to the Muslims?

Wait and listen for answers.

SAY: Good. The Quraysh decided to boycott the Banī Hāshim, the followers of Islam in Mecca. What does boycott mean?

Wait and listen for answers.

SAY: Good. Boycott means to withdraw from the Banī Hāshim and cut off relations with them, in hopes that the lack of support and business with them, will weaken the Muslims. We will read more about the boycott of the Banī Hāshim now.

At this time, have students turn to the READING, located in the TASK BAR. Have students take turns reading out loud as the rest of the class listens and follows along. After the reading is complete, continue here to assess students' understanding of the text.

SAY:

- Abū Ṭālib and Abū Lahab were both uncles of the Prophet, but their actions were as different as night and day. Describe the vast difference in their personalities, using examples to support your answer.
- Did the boycott work? What did the boycott further prove about the Muslims and their reliance on Allah (swt)? (That by putting one's trust in Allah (swt), He will take care of all affairs!)
- The Muslims suffered tremendous hardship, yet they still remained steadfast and attached to Islam. What lesson can we learn from them as we live our lives as Muslims today?

At this time, students can do the ACTIVITY located in the TASK BAR.

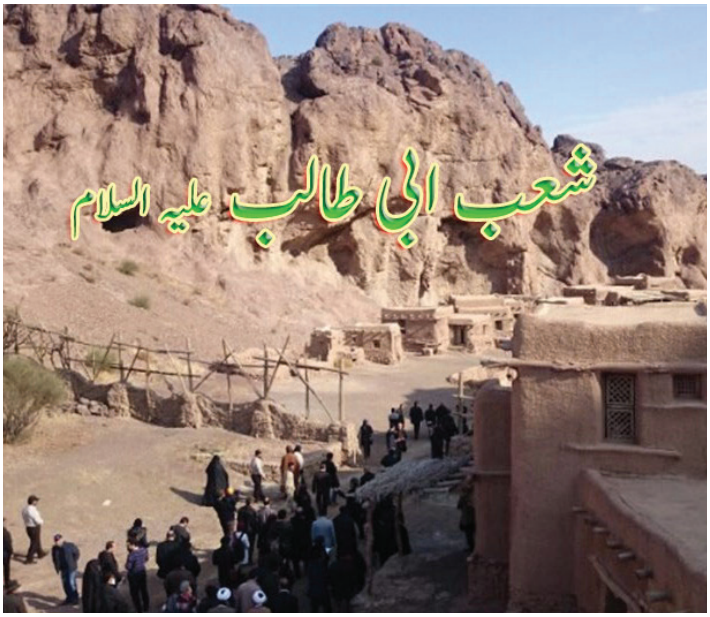
Lesson 2.5: The Boycott of Banī Hāshim

The chiefs of Quraysh were very disturbed to see that the religion of Islam was gaining strength despite all their efforts to crush it. By now, well-respected people like Ḥamzah, the uncle of the Noble Prophet (ṣ), and some powerful men of Quraysh had become Muslims. The chiefs could not bear to stand by and watch Islam advance in this manner, so they held a meeting to plan a way to stop it.

They decided to **boycott** all the Muslims and put an end to their activities. An agreement was drafted and hung on the walls of the Holy Kaʿbah, and the community of Quraysh was told to act according to it. The agreement stated that:

1. All trade and business with the supporters of Muḥammad shall be banned.
2. Any **association** with the Muslims is strictly **prohibited**.
3. Nobody is allowed to marry their daughters or sons to Muslims.
4. All those who oppose Muḥammad should be supported in all circumstances.

This agreement was signed by all the chiefs of the Quraysh and was put into action right away. Abū Ṭālib, the uncle



of the Noble Prophet (ṣ), pledged the support of the entire Banī Hāshim clan to his nephew. Abū Ṭālib also advised all Muslims to move out of Mecca into a valley in the mountains. Thus, the Muslims moved out of their homes into the place known as the "Valley of Abū Ṭālib," and set up small houses and tents.

To protect themselves from a sudden attack from the Quraysh, some men were posted as guards. The Muslims were forced to remain in the valley for three years. During this time, they suffered terrible hardships. Food was in very short supply, and many had to survive on as little as a single date per day. The Banī Hāshim were only allowed out of the valley during the special months of Rajab and Dhūl Ḥijjah, when fighting was not allowed.

During these times, they came to Mecca to buy food and other necessities. However, some Meccans, like Abū Lahab, made things more difficult for them by encouraging the shopkeepers to raise the price of food so that the Banī Hāshim could not afford to buy very much.

Throughout their difficult times, the Muslims did not lose hope and remained strongly attached to Islam and the Noble Prophet (ṣ). Finally, some of the Meccans began to regret their shameful actions against the Muslims, who were their relatives after all. They felt ashamed for signing the agreement and began to look for a solution to the problem. They called a meeting proposing to end the boycott and allow the Muslims to return home.

Although Abū Jahl was not in favor of allowing them back, he was outvoted by the rest and had to remain quiet. The chiefs decided to tear down the agreement. When they brought it down from the Holy Kaʿbah, they noticed that the entire sheet had been eaten away by termites, and only the words “In the name of our Lord” remained.

After being informed of the developments by his uncle Abū Ṭālib, the Noble Prophet (ṣ) decided to leave the valley, and the Muslims returned to their homes in Mecca once again.

The patience and reliance on Allah (swt) in the face of hardships by these early Muslims is a great lesson for us all.

VOCABULARY

Boycott: refuse to buy, sell, or handle (goods) as a punishment or protest

Association: a group of people organized for a joint purpose

Prohibited: forbidden, banned

Activity 2.5: Write a Question

Fill in the blanks.

1. The uncle of the Prophet (ṣ), _____Abū Ṭālib_____, advised all the Muslims to move out of to the Valley of _____Abū Ṭālib_____.

2. The Muslims remained here for _____three_____ years.

3. The chiefs decided to tear down the agreement. When they brought it down from the Holy _____Kaʿbah_____, they noticed that the entire sheet had been eaten away by termites and only the words “In the name of our Lord” remained.

Make up a question for each of the answers.

4. QUESTION: Who decided to enact a boycott against the Muslims?

   ANSWER: The Quraysh

5. QUESTION: Where did the chiefs hang the agreement to boycott the Muslims?

   ANSWER: The Holy Kaʿbah

6. QUESTION: Name one condition of the boycott agreement between the chiefs.

   ANSWER: Nobody is allowed to marry the Muslims.

7. QUESTION: Where did the Muslims go to stay during this boycott?

   ANSWER: Valley of Abū Ṭālib

8. QUESTION: What happened when they took down the boycott agreement?

   ANSWER: Only the words “In the Name of our Lord” remained.

Teaching Guide 2.6: Āmul Ḥuzn

TASK BAR

READING
Students can take turns reading aloud on the next page.

ACTIVITIES
REVIEW: Students will answer questions pertaining to the reading.

CROSSWORD CLUES:
Students will write clues for the crossword puzzle.

CALENDAR COVER
Have students design a calendar cover for "Āmul Ḥuzn," the Year of Grief. Using symbols and pictures that depict grief and sadness, challenge students to use creativity to signify grief, and have them include a brief description on how the term "Āmul Ḥuzn" came about.

In this lesson, students will learn about Āmul Ḥuzn, the year in which the death of Abū Ṭālib & Lady Khadījah took place, and the impact of this on the Noble Prophet (ṣ).

SAY: Today, we are going to learn about the death of Abū Ṭālib and Lady Khadījah. How do you think the death of a close relative or friend affects a person? Has anyone in here had anyone close to them pass away and can share how that made them feel?

Wait and listen for answers.

SAY: Death is something that can bring out strong feelings of sadness in a person, especially if it is the death of a relative who is very close. Abū Ṭālib and Lady Khadījah were very close to the Prophet Muḥammad (ṣ) and helped him a lot, and they both passed away in the same year. How do you think this impacted the Prophet (ṣ)?

Wait and listen for answers.

SAY: Naturally, the Prophet (ṣ) was very saddened at the death of two people who were so close to him and helped him so much. Let's read more about them and how they helped the Prophet (ṣ) and what effect their death had on him.

At this time, have students turn to the READING located in the TASK BAR. Have students take turns reading out loud as the rest of the class listens and follows along. After the reading is complete, continue here to assess students' understanding of the text.

SAY:

- What does "Ḥuzn" mean?
- Describe the relationship between Abū Ṭālib and the Noble Prophet (ṣ).
- Describe the relationship between Lady Khadījah and the Noble Prophet (ṣ).

At this time, students can do the ACTIVITIES and CALENDAR COVER located in the TASK BAR.

Lesson 2.6: Āmul Ḥuzn

After the boycott on the Muslims was lifted, they returned to their previous lives in Mecca. After three difficult years, they looked forward to improving their condition. However, certain events occurred that year that left the Noble Prophet (ṣ) extremely sad, and the Muslims shared in his sorrow. In that year, the Noble Prophet (ṣ) first lost his uncle Abū Ṭālib, and then his wife Lady Khadījah one month later. His sorrow and grief knew no bounds; thus, he named this year "Āmul Ḥuzn," the Year of Grief.

Abū Ṭālib had been the supporter and defender of the Noble Prophet (ṣ) since the death of his own father, ʿAbdul Muṭṭalib. He treated the Prophet (ṣ) better than his own sons. In order to protect the Noble Prophet (ṣ) from being murdered by his enemies, Abū Ṭālib used to make one of his sons, usually Imām ʿAlī (ʿa), sleep in the bed of the Noble Prophet (ṣ).

Abū Ṭālib believed so sincerely in the excellence of the Noble Prophet (ṣ) that he used to request the blessings of Allah (swt) by using his nephew's name. Once, when the Quraysh were faced with a terrible drought, they came to Abū Ṭālib, begging him to pray for rain. Abū Ṭālib held the hand of the Noble Prophet (ṣ), who was only a young boy at the time, and raised his hand to the skies, praying, "O Lord, send down rain for the sake of this young boy, and favor us with your blessings." He had barely finished his prayer, when all of a sudden, rain began to fall heavily.

As the Noble Prophet (ṣ) grew older, Abū Ṭālib involved him in his trade caravans, giving him experience in dealing with people. When he was 25 years old, it was Abū Ṭālib who arranged for a marriage proposal to be sent to Lady Khadījah.

During the marriage ceremony, he declared the superiority of his nephew compared to all other youth and recited the marriage sermon himself.

When the Noble Prophet (ṣ) declared his mission, Abū Ṭālib stood by his side faithfully, never stepping back from the defense of his nephew.

Although Abū Ṭālib began to lose his position amongst the Quraysh because of his support for the Noble Prophet (ṣ),

he did not think of asking him to hold back the message of Islam, even for one moment.

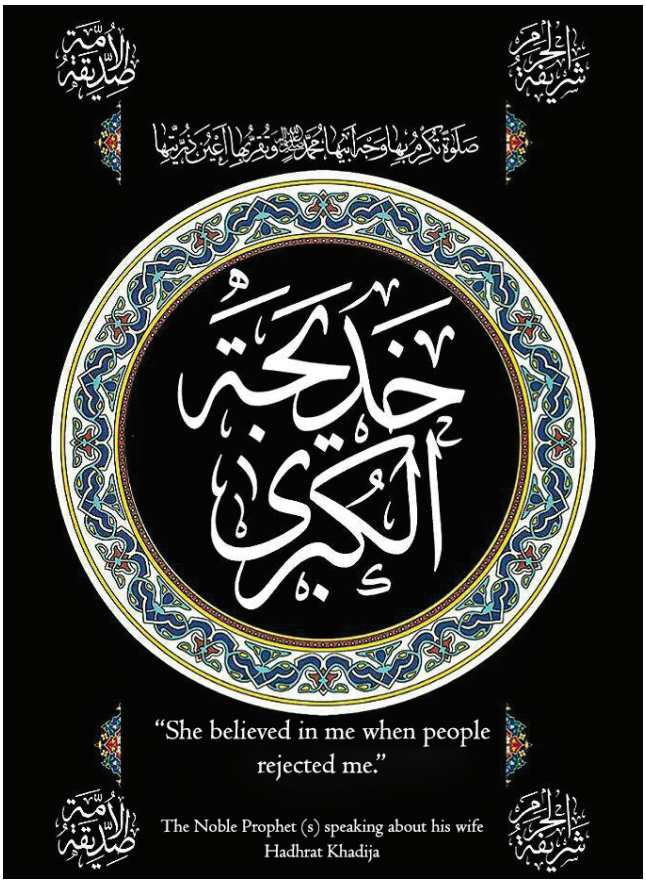
It was no wonder that the Noble Prophet (ṣ) missed his uncle so much. Abū Ṭālib had been his guardian for 50 years.

In the same year, the Noble Prophet (ṣ) lost his dear wife Lady Khadījah, the mother of his beloved daughter, Sayyidah Fāṭimah Zahrāʾ (ʿa).

Lady Khadījah was the richest woman in Arabia when she married the Noble Prophet (ṣ). When the Noble Prophet (ṣ) declared his Prophethood, 15 years later, she was the first woman to believe in him and accept Islam.

Thereafter, she gave her entire wealth for the sake of Islam. The Noble Prophet (ṣ) used her wealth to spread the religion and buy the freedom of many slaves who had become Muslims. The Noble Prophet (ṣ) always used to remember her saying that she believed in his message when everyone around him was calling him a liar.

The double tragedy was a bitter blow to the Noble Prophet (ṣ) at a time when he needed the encouragement and support of his loved ones the most.


صلوٰۃ تکرمہا وتحیہا محمد ﷺ ویقرہا اعین دریہا
خدیجۃ الکبریٰ
"She believed in me when people rejected me."
The Noble Prophet (s) speaking about his wife Hadhrat Khadija

Activity 2.6a: Review of Āmul Ḥuzn

Answer the following questions:

1. What was Āmul Ḥuzn and what does it mean?

   Āmul Ḥuzn means "year of grief." This was the year that both Lady Khadījah and Abū Ṭālib passed away.

2. What were the contributions of Abū Ṭālib to Islam?

   Abū Ṭālib supported and defended the Prophet (ṣ) in preaching Islam. He used to protect the Prophet (ṣ) from others attacking him. He stood by his side the entire time.

3. What were the contributions of Lady Khadījah to Islam?

   Lady Khadījah also supported the Prophet (ṣ) after he declared his mission. In fact, she was the first woman to accept Islam. She also contributed all her wealth to help spread Islam.

True or false:

4. Abū Ṭālib believed so much in the excellence of the Noble Prophet (ṣ) that he used to request the blessings of Allah (swt) by using his nephew's name.

   (TRUE) FALSE

5. Abū Ṭālib treated his own sons better than the Prophet (ṣ) so that people would not find out that he was a Prophet.

   TRUE (FALSE)

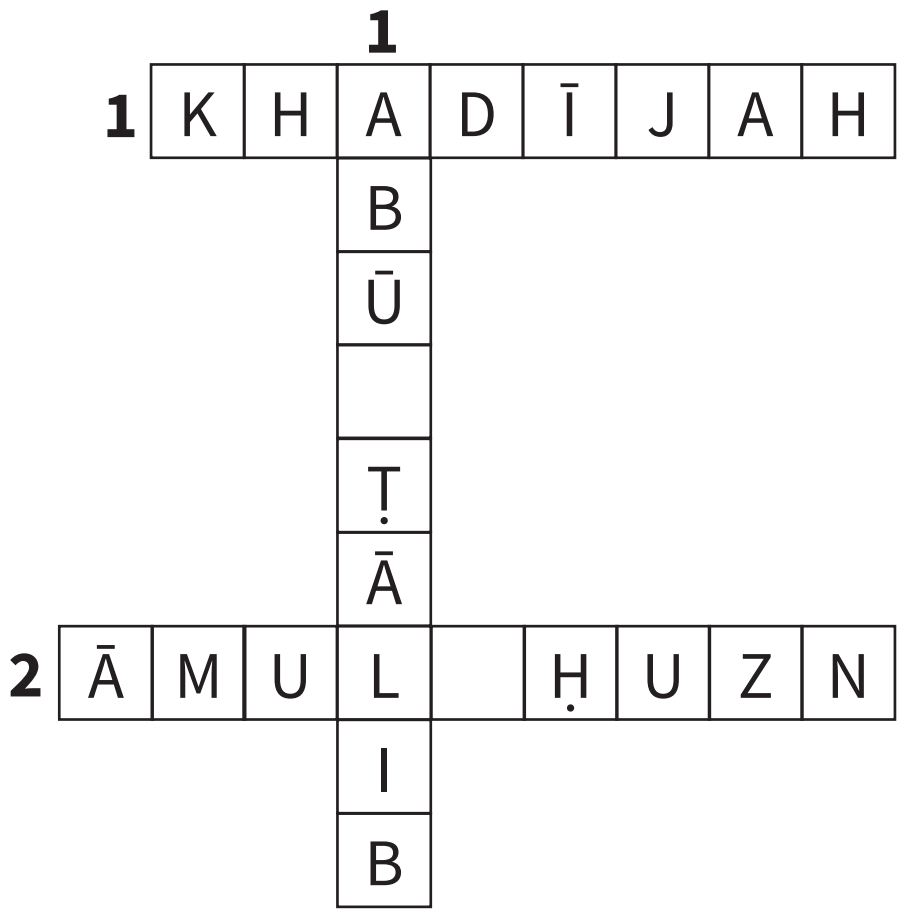
6. Abū Ṭālib used to make one of his sons, usually Imām ʿAlī (ʿa), sleep in the bed of the Noble Prophet (ṣ) because the Prophet's bed was more comfortable.

   TRUE (FALSE)

7. Abū Ṭālib had been Prophet Muḥammad's guardian for 50 years.

   (TRUE) FALSE

Activity 2.6b: Crossword Clues



Make up your own clues for the crossword puzzle:

Across:

1. The faithful and supportive wife of the Prophet (ṣ)

2. The Year of Grief in which the Prophet's wife and uncle passed away

Down:

1. The Prophet's uncle, who supported and defended him

Teaching Guide 2.7: The Ascension (Miʿrāj)

TASK BAR

READING
Students can take turns reading aloud on the next page.

ACTIVITY
SORTING: Students will write the events of Miʿrāj in the correct order.

PROJECT
Have students create a diorama (using a shoebox) of the journey the Prophet (ṣ) took. Include descriptions of each of the places the Prophet (ṣ) stopped and what occurred there.

In this lesson, students will learn about Miʿrāj, or the ascension of the Noble Prophet (ṣ).

SAY: Today, we are going to learn about an event called Miʿrāj, which means ascension. Does anyone know what ascension (or ascending) might mean?

Wait and listen for answers.

SAY: Ascension means to rise to a higher level. For example, one can ascend a flight of stairs, which means they are climbing the stairs. However, the ascension, or Miʿrāj, of the Prophet (ṣ) means something deeper than that. Where do you think the Prophet (ṣ) ascended to in the event of Miʿrāj?

Wait and listen for answers.

SAY: Good. During Miʿrāj, the Prophet (ṣ) temporarily ascended or went up to the heavens, where a series of events occurred. Let's read about this miraculous event, the Miʿrāj of the Prophet (ṣ). Listen carefully to the details of his journey.

At this time, have students turn to the READING, located in the TASK BAR. Have students take turns reading out loud as the rest of the class listens and follows along. After the reading is complete, continue here to assess students' understanding of the text.

SAY:

- Was the Miʿrāj a dream or an actual event?
- What three things were revealed to the Prophet (ṣ) during Miʿrāj?
- How was it proven that it was a physical journey?
- What does the event of Miʿrāj reveal about the Prophet (ṣ)?

At this time, students can do the ACTIVITY and PROJECT located in the TASK BAR.

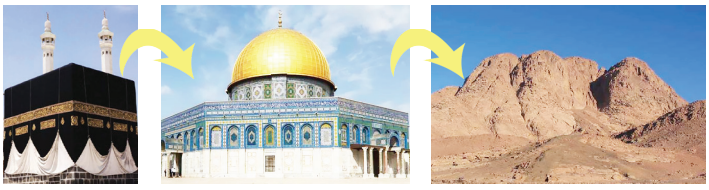
Lesson 2.7: The Ascension (Miʿrāj)

Miʿrāj is a very important event in the history of Islam. It is the occasion when Allah (swt) raised his beloved Prophet (ṣ) to the Heavens and showed him the **marvels** of His creations. This great honor had never been given to any of Allah's other Prophets (ʿa). The Noble Qurʾān says:

Glory be to Him Who made His servant go at night from Masjid al-Ḥarām to Masjid al-Aqṣā, whose surroundings We have blessed, so that We might show him some of Our signs. Surely, He is the All-Hearing, All-Seeing. (17:1)

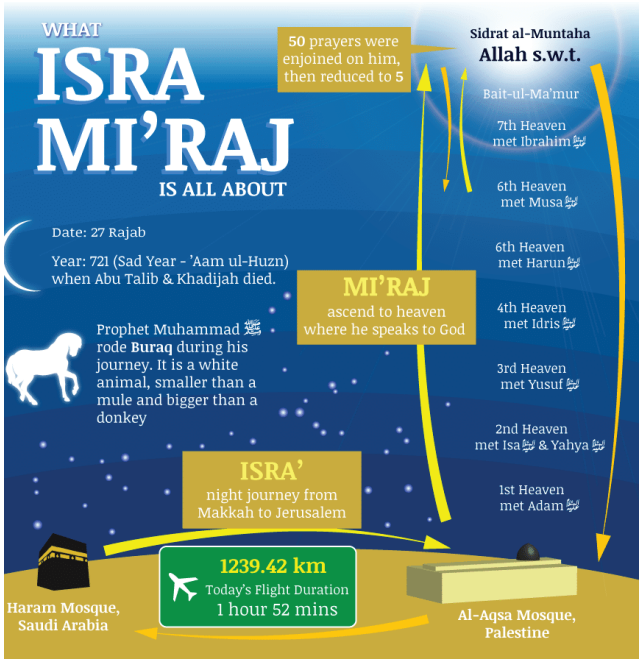
The great journey began from the house of Umm Hānī, the sister of Imām ʿAlī (ʿa). The Noble Prophet (ṣ) was resting there when he was awakened from his sleep by Angel Jabrāʾīl. He was asked to **mount** on a winged animal called Burāq.

He then went from Mecca to Masjid al-Aqṣā in Bayt al-Muqaddas (now known as Jerusalem). On the way, he stopped at the mountain of Sinai and offered a 2 rakaʿāt ṣalāh there, because it is the mountain on which Allah (swt) spoke to Prophet Mūsā (ʿa).



On the second part of his journey, the Noble Prophet (ṣ) ascended from Masjid al-Aqṣā through the seven heavens with Jabrāʾīl. Here, he met Prophets ʿĪsā, Mūsā, Nūḥ, and Ādam (ʿa). He also saw the places of blessing and pleasure (Heaven) and the places of torture and suffering (Hell).

After this, he came to the place known as Sidratal Muntahā, where Jabrāʾīl left him. From here, the Noble Prophet (ṣ) was alone in the presence of Almighty Allah (swt). He received from Allah (swt) all the rules of Islam, including the new order for all Muslims to perform the five daily prayers. He then returned the same way he had come — first to Bayt al-Muqaddas, and then to Mecca.


WHAT
ISRA MI'RAJ
IS ALL ABOUT
Date: 27 Rajab
Year: 721 (Sad Year - 'Aam ul-Huzn) when Abu Talib & Khadijah died.
Prophet Muhammad ﷺ rode Buraq during his journey. It is a white animal, smaller than a mule and bigger than a donkey
50 prayers were enjoined on him, then reduced to 5
Sidrat al-Muntaha
Allah s.w.t.
Bait-ul-Ma'mur
7th Heaven met Ibrahim ؑ
6th Heaven met Musa ؑ
6th Heaven met Harun ؑ
MI'RAJ
ascend to heaven where he speaks to God
4th Heaven met Idris ؑ
3rd Heaven met Yusuf ؑ
2nd Heaven met Isa ؑ & Yahya ؑ
ISRA'
night journey from Makkah to Jerusalem
1st Heaven met Adam ؑ
1239.42 km
Today's Flight Duration
1 hour 52 mins
Haram Mosque, Saudi Arabia
Al-Aqsa Mosque, Palestine

Source: blog.al-habib.info

On the way to Mecca, the Noble Prophet (ṣ) met a trading caravan of the Quraysh who had lost a camel and were searching for it. He drank some water from one of their containers and then continued onwards to Mecca. He reached the house of Umm Hānī at the time of daybreak.

The next day, the Noble Prophet (ṣ) talked about his experiences to a large group of people in Mecca. Many were amazed and believed his account, but there were some who did not believe him. They asked him to describe the mosque at Bayt al-Muqaddas as proof of his truthfulness. When the Noble Prophet (ṣ) gave the detailed description of the mosque, some people who had been there confirmed that it was true.

The Noble Prophet (ṣ) then told the disbelieving Quraysh that he had met one of their trade caravans at Tanʾīm, and they had been looking for a lost camel.

He also told them that the caravan was being led by a brown camel and that the group would soon enter Mecca. It was not long before a caravan, as described by the Noble Prophet (ṣ), entered Mecca.

The leader of the caravan, Abū Sufyān, confirmed everything that the Noble Prophet (ṣ) had said. Now, the people had no doubt that the Noble Prophet (ṣ) had indeed made the miraculous journey, and word spread like wildfire around Mecca. The leaders of the Quraysh were very upset at the whole issue, especially because a lot of people became Muslim as a result of it.

It is important to understand that the journey was an actual physical one, and not a spiritual dream, as claimed by some.

The time taken for the entire Miʿrāj was one third of the night or slightly less. The reason the Noble Prophet (ṣ) was taken to Bayt al-Muqaddas, which was a center for Jews and Christians, was to show that Islam was a continuation of the message of Prophets Ibrāhīm, Mūsā, and ʿĪsā (ʿa). It also showed that Islam was **universal** and not **confined** to Mecca and Medina.

The following were revealed to the Prophet (ṣ) during Miʿrāj:

1. The appointment of Imām ʿAlī (ʿa) as the first Imām, which shows us the importance of planning for leadership
2. The five daily prayers as we know them today, which only became **compulsory** for the Muslims after the event of Miʿrāj
3. Some duʿās and special prayers

It is a measure of the closeness of the Noble Prophet (ṣ) to Allah (swt) that he was given an opportunity to see and hear wonderful things, the likes of which have never been seen or heard before.

VOCABULARY

Marvel: a wonderful or astonishing thing

Mount: climb onto

Universal: applicable to all people around the world

Confined: restricted

Compulsory: required, obligatory

Activity 2.7: Sort the Events

Place the events of Miʿrāj listed below in the correct order in the boxes.

1 The Prophet (ṣ) was resting at the house of Umm Hānī

2 The Prophet (ṣ) was awakened by Jabrāʾīl

3 The Prophet (ṣ) mounted Burāq

4 The Prophet (ṣ) offered two rakaʿāt at Mt. Sinai

5 The Prophet (ṣ) went to Masjid al-Aqṣā

6 The Prophet (ṣ) met Prophets ʿĪsā, Mūsā, Nūḥ, and Ādam (ʿa)

7 The Prophet (ṣ) came to Sidrat al-Muntahā, where Jabrāʾīl left him

8 The Prophet (ṣ) received all the rules of Islam

9 The Prophet (s) drank water from a trading caravan of the Quraysh

10 The Prophet (ṣ) woke up at the house of Umm Hānī at daybreak

- The Prophet (ṣ) drank water from a trading caravan of the Quraysh
- The Prophet (ṣ) received all the rules of Islam
- The Prophet (ṣ) met Prophets ʿĪsā, Mūsā, Nūḥ, and Ādam (ʿa)
- The Prophet (ṣ) mounted Burāq
- The Prophet (ṣ) woke up at the house of Umm Hānī at daybreak
- The Prophet (ṣ) came to Sidrat al-Muntahā, where Jabrāʾīl left him
- The Prophet (ṣ) was awakened by Jabrāʾīl
- The Prophet (ṣ) was resting at the house of Umm Hānī
- The Prophet (ṣ) went to Masjid al-Aqṣā
- The Prophet (ṣ) offered two rakaʿāt at Mt. Sinai

Teaching Guide 2.8: The Journey to Ṭāʾif

TASK BAR

READING
Students can take turns reading aloud on the next page.

ACTIVITY
REVIEW: Students will answer questions pertaining to the reading.

PROJECT
Have students make a picture book as they re-tell the Prophet's journey to Ṭāʾif. Make sure students add the significance of his journey, in their own words. Have students read the books to younger students at school, if time permits.

In this lesson, students will learn about the Prophet's journey to Ṭāʾif.

SAY: Today, we are going to learn about a journey that the Prophet (ṣ) took to a place called Ṭāʾif. Before we learn about the actual journey, can you think of reasons why you think the Prophet (ṣ) would leave the city of Mecca to make a journey?

Wait and listen for answers.

SAY: Good. Journeys can be made for a variety of reasons: to seek better opportunities, to escape a bad atmosphere, for leisure, to teach people about a particular thing, or to visit people. As we read about the Prophet's journey to Ṭāʾif, pay close attention to the reason why the Prophet (ṣ) made the journey.

At this time, have students turn to the READING located in the TASK BAR. Have students take turns reading out loud as the rest of the class listens and follows along. After the reading is complete, continue here to assess students' understanding of the text.

SAY:

- Why do you think the people of Ṭāʾif were so stubborn? (They didn't want to give up their power for something new; they were used to doing things a certain way, and change, even if it was the truth, was scary to them.)
- What was the Prophet's purpose for his journey to Ṭāʾif? (The purpose was to teach people about Islam.)
- What lesson does the Prophet's journey to Ṭāʾif teach us? (It teaches us that we should be ambassadors of Islam and teach people the goodness of our religion and about the Oneness of Allah (swt). We should not give up. Even if people are mean to us, we should stay on the path of Allah (swt) and preach the truth.)

At this time, students can do the ACTIVITY and PROJECT located in the TASK BAR.

Lesson 2.8: The Journey to Ṭāʾif

After the death of Abū Ṭālib, the Noble Prophet (ṣ) was faced with increasing difficulties and problems in Mecca. Without his uncle's protection, his life was in constant danger, and there was not much opportunity to spread Islam.

He decided to try and preach Islam outside of Mecca. In those days, the town of Ṭāʾif was a busy and important center of trade. The Noble Prophet (ṣ) went to Ṭāʾif alone and contacted the tribe of Banū Thaqīf, inviting them to Islam.

After arriving in Ṭāʾif, he met with the chief and elders of that tribe and explained to them the belief in one God and asked for their support. However, his words did not have any effect on them, and they rejected his message. The Noble Prophet (ṣ) realized that the people of the town could become a threat to him because he was alone and away from his hometown. He, therefore, took a promise from the Banū Thaqīf that they would not talk about his presence in Ṭāʾif.

The elders of Banū Thaqīf did not keep their promise to the Noble Prophet (ṣ) and instead asked the **loafers** and **hooligans** of the town to harass him. The Noble Prophet (ṣ) found himself suddenly surrounded by a mob that began to insult him. When they began to throw stones, he was forced to **retreat** and take **refuge** in a garden.

The garden belonged to two wealthy people of the Quraysh. The Noble Prophet (ṣ) had sweat on his face, and parts of his body were hurt from the cruel attack. He sank down under a tree for some rest, and began the following prayer: "O Lord! I present my weakness and lack of strength before You. You are the kind Nourisher and Helper of the weak. To whom are You abandoning me?"

Although the owners were idol worshipers and enemies of Islam, they were moved by the condition of the Noble Prophet (ṣ). They told a Christian slave to take a plate of grapes to him. When the Christian presented the grapes to the Noble Prophet (ṣ), he took one and before eating it said, "In the Name of Allah, the All-Kind, the All-Merciful." The Christian was very surprised to hear these words and said that he had not heard the Arabs pray to anyone but Lāt and ʿUzzā, the great idols.

The Noble Prophet (ṣ) asked him about his birthplace and his religion. He replied that he came from Naynawah and was a

Christian. Upon hearing his answer, the Noble Prophet (ṣ) stated, “That is the place where my brother Yūnus (Jonas) son of Mātā lived.” The Christian was very surprised to hear these names. He asked, “How do you know Yūnus son of Mātā? Nobody in this country has heard of them.” The Noble Prophet (ṣ) then said, “Yūnus was a Prophet of Allah like I am.”

The words of the Noble Prophet (ṣ) had a great effect on the slave, and he immediately bowed and kissed the hands of the Noble Prophet (ṣ) and expressed his faith in him. When he returned to his masters, they asked him what the conversation was all about. He replied, “The person who is sitting in your garden is the chief of all humanity. He has told me things that only a Prophet can know.” This reply annoyed them very much, but all they said to him was that his own religion was better than Islam.

The Noble Prophet (ṣ) left Ṭāʾif disappointed that he had not been successful in bringing these stubborn and ignorant people to the right path. He decided to return to Mecca. However, it was not safe for him to enter Mecca and endanger his life. He therefore sent word to Muṭʿim ibn ʿAdī, a powerful Meccan, for help. Muṭʿim was an idol worshiper, but agreed to provide security for the Prophet (ṣ) due to his respect for his family. He sent a message to the Noble Prophet (ṣ) to enter Mecca and come straight to his house.

The next day, Muṭʿim told his sons to arm themselves and escort the Noble Prophet (ṣ) to the Holy Kaʿbah. When Abū Sufyān and others who wanted to harm him saw that he had the protection of Muṭʿim, they were disappointed and knew they could not harm him. After performing ṭawāf, the Noble Prophet (ṣ) went to his own home.

Soon afterwards, the Noble Prophet (ṣ) migrated to Medina. In the later years, the Noble Prophet (ṣ) was to take over Ṭāʾif. However, he never forgot the services of Muṭʿim in his time of need, and when news of Muṭʿim’s death reached Medina, the Noble Prophet (ṣ) remembered him for his goodness.

The journey of the Noble Prophet (ṣ) to Ṭāʾif in difficult circumstances shows us how committed he was to his duty to spread the religion of Islam.

VOCABULARY

Loafer: a person who wastes time doing nothing

Hooligan: a violent, young troublemaker

Retreat: withdraw from a place out of fear or danger

Refuge: shelter, protection

Activity 2.8: Review of The Journey to Ṭāʾif

Fill in the blanks:

1. After the death of Abū Ṭālib, Prophet Muḥammad (ṣ) was faced with more problems in Mecca.

2. Prophet Muḥammad (ṣ) therefore decided to preach in a town called Ṭāʾif.

3. The tribe of Banū Thaqīf lived in this town. They rejected the message of Islam.

4. Prophet Muḥammad (ṣ) asked for them to keep his presence there a secret to protect himself.

5. The Banū Thaqīf did not cooperate. As a result, a group of people from the tribe started to harrass the Prophet (ṣ) by throwing stones at him.

6. The Prophet (ṣ) took refuge in the garden of some wealthy people of the Quraysh who were also idol worshipers.

7. These people sympathized with the Prophet's situation and asked their slave to serve him a plate of grapes.

8. The Prophet (ṣ) said Bismillāh before he ate these.

9. The slave was surprised to see that Prophet Muḥammad (ṣ) did not mention the names of any idols.

10. Since the slave was Christian, Prophet Muḥammad (ṣ) told him about Prophet Yūnus (ʿa), whom he also called his brother.

Teaching Guide 2.9: History and Preservation of the Noble Qurʾān

TASK BAR

LINK

LINK is an acronym for 4 tasks students will do with a specific subject.

L: List what you know about the subject

I: Inquire or ask questions about the subject that you would like the answers to

N: (Take) Notes about the subject from the reading or from a Teacher's lecture

K: (Show) Knowledge about the subject through a project or presentation

READING

Students can take turns reading aloud on the next page.

ACTIVITY

REVIEW: Students will answer questions pertaining to the reading.

POSTER

Have students draw a Qurʾān on poster paper and then fill it with facts about the Qurʾān from the reading, including history and steps to preserve it.

In this lesson, students will explore the history and preservation of the Noble Qurʾān.

SAY: Today we are going to learn about the history and preservation of the Noble Qurʾān, but first we are going to do an activity called LINK to see what you already know about the Noble Qurʾān.

At this time do the LINK activity, located in the TASK BAR. Give students 3 minutes to do the "L" and write down their ideas on the board. Then give them 5 minutes to do the "I" and you can either write their responses on the board or on chart paper, so that you can revisit their questions, after the lesson. After this lesson is complete, challenge students to answer their own questions about the Noble Qurʾān or have them research answers on the web or by conducting interviews with those that are knowledgeable in the community. This teaches them the responsibility of researching the answer, instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should now turn to the READING page for this section on the subject of the Noble Qurʾān located in the TASK BAR. They should now do the "N" part of LINK, which is to take notes, from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

Now for the "K" part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about the Noble Qurʾān. If time permits, have students present their projects to each other or even to younger children.

At this time, students can do the ACTIVITY and POSTER located in the TASK BAR.

Lesson 2.9: History and Preservation of The Noble Qurʾān

The Noble Qurʾān has 114 sūrahs (chapters) and 6,236 āyāt (verses). The Qurʾān is divided into 30 juz (parts). These 30 **juz** are further divided into 120 **ḥizb** (sub-parts).

Some of the sūrahs were revealed to the Noble Prophet Muḥammad (ṣ) in Mecca. These are called Meccan sūrahs. Those sūrahs revealed in Medina are called Madanī sūrahs.

The first sūrah is Sūrah al-Ḥamd or Fātiḥah (the Opening), and the last one is Sūrah an-Nās (Mankind). The longest sūrah is Sūrah al-Baqarah (the Cow), which has 286 āyāt. The shortest Sūrah al-Kawthar (the Heavenly Fountain), which has 3 āyāt.

The first āyah in Sūrah al-ʿAlaq (the Clot) was revealed to the Prophet Muḥammad (ṣ) at the age of 40 years on the Mountain of Light in the Cave of Ḥirāʾ in Mecca.

The revelations of the āyāt of the Noble Qurʾān continued over a period of 23 years until the death of the Noble Prophet (ṣ). The first 13 years before Hijrah, Prophet Muḥammad (ṣ) was in Mecca, and then later on, he moved to Medina for approximately 10 years, which is called the period of Hijrah.

Collection and Preservation

After receiving the first revelation, the Noble Prophet (ṣ) ordered Imām ʿAlī (ʿa) and a few others, like Zayd ibn Thābit, to memorize and write down the verses for **preservation**. After the death of the Noble Prophet (ṣ), Imām ʿAlī (ʿa) started collecting the sūrahs and compiling the Noble Qurʾān. He devoted two whole years to finishing this **compilation**,

as per the declaration and guidance he received from the Noble Prophet Muḥammad (ṣ) during his lifetime. This compilation also included tafsīr and **shʾān an-nuzūl**, which is the context in which a verse of the Qurʾan was revealed.

Then, Imām ʿAlī (ʿa) presented the Qurʾān to the first khalīfah, Abū Bakr, but he declined and refused to publish this Qurʾān. Later, Imām ʿAlī (ʿa) presented the same Qurʾān to the second khalīfah, ʿUmar, who also refused to publish it. During the period of the 3rd khalīfah, ʿUthmān, there was a lot of confusion, and people were confused about the Qurʾān. ʿUthmān then considered that only one version should be compiled and published for the benefit of all Muslims to follow. He ordered all the scholars to accomplish this task.

It was then that Zayd ibn Thābit came to Imām ʿAlī (ʿa) and asked for his compilation of the Noble Qurʾān, so that he could present it to ʿUthmān. Imām ʿAlī (ʿa) gave him his compilation, but without the tafsīr and shʾān an-nuzūl. This Qurʾān compilation from Imām ʿAlī

(ʿa) was accepted and then published in the period of the third khalīfah. To this day, the whole Muslim world is following this version of the Qurʾān that was compiled by Imām ʿAlī (ʿa).

VOCABULARY

Juz: chapters or parts of the Qurʾān

Ḥizb: sub-parts of the Qurʾān

Preservation: the action of protecting something

Compilation: a thing, especially a book, that is put together by assembling previously separate items

Shʾān an-nuzūl: the time, context, cause, and situation in which Allah revealed a verse of the Qurʾān

Activity 2.9: Review of The Noble Qurʾān

Answer the following questions from the lesson.

1. The longest Sūrah in the Qurʾān is Sūrah al-Baqarah, and the shortest is Sūrah al-Kawthar.

2. There are 114 sūrahs in the Qurʾān.

3. There are 30 juz (parts) of the Noble Qurʾān.

4. The Qurʾān begins with Sūrah al-Fātiḥah.

5. The Qurʾān was revealed over a period of 23 years.

6. Imām ʿAlī (ʿa) and Zayd ibn Thābit were ordered by the Prophet (ṣ) to memorize the Qurʾān and write it down as it was being revealed.

7. It took Imām ʿAlī (ʿa) two years to finish the compilation.

8. The two khalīfahs who refused to publish the compiled Qurʾān were:
   a. Abū Bakr and Muʿāwiyah
   b. Abū Bakr and ʿUmar
   c. ʿUthmān and ʿUmar

9. The person who finally accepted the Qurʾān compiled by Imām ʿAlī (ʿa) and published it was:
   a. ʿUmar
   b. Abū Bakr
   c. ʿUthmān

10. The entire Muslim world uses the version of the Qurʾān originally compiled by Imām ʿAlī (ʿa).

    TRUE FALSE

CHAPTER 3:

ISLAM AFTER THE NOBLE PROPHET (Ṣ)

Teaching Guide 3.1: The Prophet's Family Tree

TASK BAR

LINK

LINK is an acronym for 4 tasks students will do with a specific subject.

L: List what you know about the subject

I: Inquire or ask questions about the subject that you would like the answers to

N: (Take) Notes about the subject from the reading or from a Teacher's lecture

K: (Show) Knowledge about the subject through a project or presentation

READING

Students can turn to the "The Prophet's Family Tree" page.

In this lesson, students will review what they know about the Prophet's family tree.

SAY: We are going to start today's lesson by finding out how much you already know about the Prophet's family tree. We will do this by doing an activity called LINK.

At this time do the LINK activity, located in the TASK BAR. Give students 3 minutes to do the "L" and write down their ideas on the board. Then give them 5 minutes to do the "I" and you can either write their responses on the board or on chart paper, so that you can revisit their questions after the lesson. After this lesson is complete, challenge students to answer their own questions about the Prophet's family tree or have them research answers on the web or by conducting interviews with those that are knowledgeable in the community. This teaches them the responsibility of researching the answer, instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

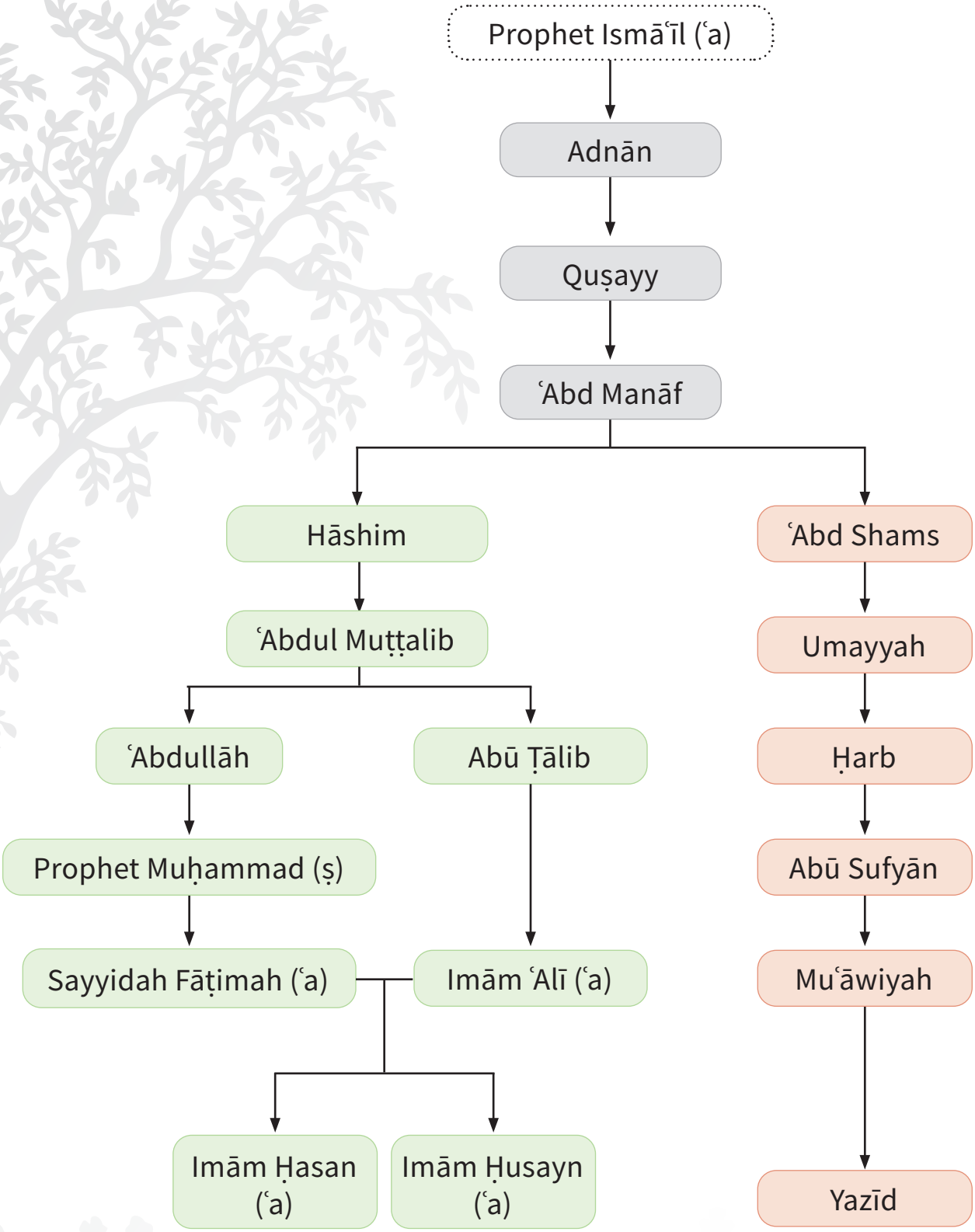
After the Inquiry part of LINK is complete, students should now turn to the READING page for this section on the subject of the Prophet's Family Tree, located in the TASK BAR.

There is no actual text to read in this lesson, but students are expected to analyze the family tree provided for them. To engage students with the material, students should pair up and look at the family tree in detail. They should write down on the family tree, things that they remember about names they see, questions they have and connections that they can make. Simultaneously, they should do the "N" part of LINK, which is to take notes from the reading (family tree). Make sure they are taking notes during this time.

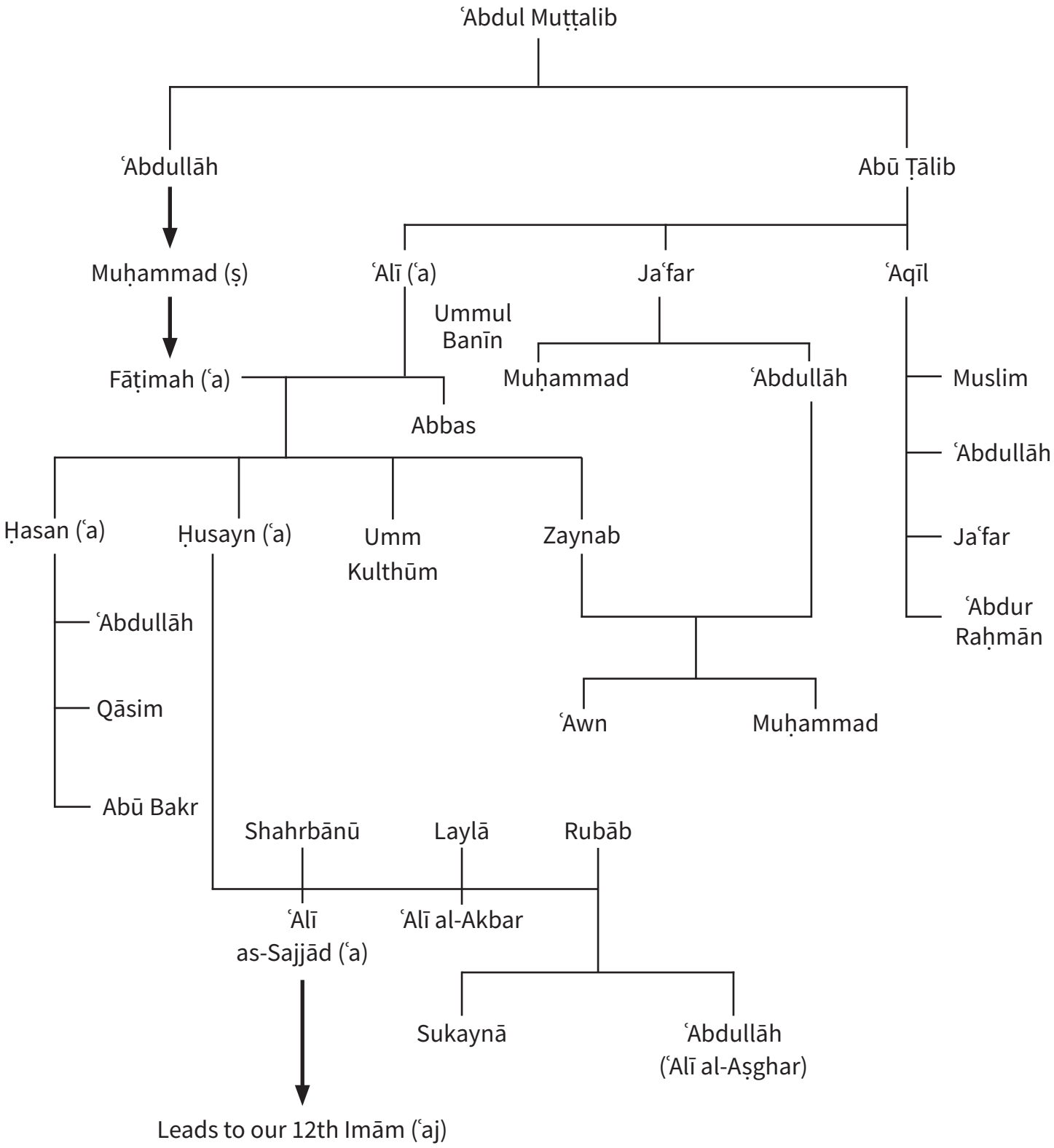
Now for the "K" part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about the Prophet's family tree.

Lesson 3.1: The Prophet's Family Tree

Prophet Muḥammad's Family Tree



Family of ʿAbdul Muṭṭalib in Karbalāʾ



Teaching Guide 3.2: Karbalāʾ & Imām Ḥusayn (ʿa)

TASK BAR

LINK

LINK is an acronym for 4 tasks students will do with a specific subject.

L: List what you know about the subject

I: Inquire or ask questions about the subject that you would like the answers to

N: (Take) Notes about the subject from the reading or from a Teacher's lecture

K: (Show) Knowledge about the subject through a project or presentation

READING

Students can turn to the "Karbalāʾ and Imām Ḥusayn (ʿa)" reading page and take turns reading aloud.

ACTIVITY

REVIEW: Students will answer questions pertaining to the reading.

In this lesson, students will review what they know about Karbalāʾ and Imām Ḥusayn (ʿa).

Note: This lesson may take several class sessions, as it is dense in information and reading.

SAY: We are going to start today's lesson by finding out how much you already know about Karbalāʾ and Imām Ḥusayn (ʿa). We will do this by doing an activity called LINK.

At this time do the LINK activity, located in the TASK BAR. Give students 3 minutes to do the "L" and write down their ideas on the board. Then give them 5 minutes to do the "I" and you can either write their responses on the board or on chart paper, so that you can revisit their questions after the lesson. After this lesson is complete, challenge students to answer their own questions about Karbalāʾ and Imām Ḥusayn (ʿa) or have them research answers on the web or by conducting interviews with those that are knowledgeable in the community. This teaches them the responsibility of researching the answer, instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should now turn to the READING page for this section on the subject of Karbalāʾ and Imām Ḥusayn (ʿa), located in the TASK BAR. They should now do the "N" part of LINK, which is to take notes from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

Now for the "K" part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about Karbalāʾ and Imām Ḥusayn (ʿa). If time permits, have students present their projects to each other or even to younger children.

At this time, students can do the ACTIVITY located in the TASK BAR.

Lesson 3.2: Karbalāʾ & Imām Ḥusayn (ʿa)

Before the Prophet (ṣ) died, he had appointed Imām ʿAlī (ʿa) as his successor. However, when the Prophet (ṣ) actually passed away (Imām Ḥusayn was seven years old at this time), Abū Bakr began to rule as khalīfah (against the will of the Prophet (ṣ) for 2 years.

After Abū Bakr, ʿUmar ruled for 10 years and appointed Muʿāwiyah as governor of Syria. Imām Ḥusayn (ʿa) was 19 years old at this time.

The next khalīfah was ʿUthmān. He and Muʿāwiyah caused a lot of problems, which eventually led to ʿUthmān's downfall. ʿUthmān ruled for 12 years, until Imām Ḥusayn (ʿa) was 32 years old.

After ʿUthmān's death, Imām ʿAlī (ʿa) took the **caliphate** with conditions: he wanted to rule the Islamic way and have all governors swear loyalty. Muʿāwiyah, however, did not swear loyalty. Imām Ḥusayn (ʿa) watched and supported Imām ʿAlī (ʿa).

After Imām ʿAlī (ʿa) was martyred, Imām Ḥasan (ʿa) was his successor. However, Muʿāwiyah and his supporter Ziyād continued to cause problems. They were unjust, corrupt, and ruled with terror. Due to **propaganda** and **bribery**, they were able to gain support from many people.

Imām Ḥasan (ʿa) did not have enough supporters to fight against Muʿāwiyah, so he found it wise to form a peace **treaty** with him instead. But as soon as the peace treaty was signed, Muʿāwiyah broke it.

The treaty between Imām Ḥasan (ʿa) and Muʿāwiyah had the following conditions:

1. Muʿāwiyah is to rule according to Qurʾān and the Prophet's guidance.
2. Muʿāwiyah has no right to nominate any successor.
3. People of Islamic territories are to be protected.
4. Lives, honor, and properties of all the Shīʿah are to be safeguarded.
5. Muʿāwiyah is not to harm, terrorize, or attempt to kill any of the Prophet's family members.

Even after signing the treaty, Muʿāwiyah poisoned Imām Ḥasan (ʿa), whom he still viewed as a threat. Thereafter, Imām Ḥusayn (ʿa) became the rightful successor at the age of 45.

Although it was clearly stated in the treaty that Muʿāwiyah was not to nominate a successor, he planned to appoint his son Yazīd as the khalīfah. Even Muʿāwiyah's supporters knew that Yazīd was cruel, wicked, and immoral. They didn't want him to become khalīfah, but Muʿāwiyah killed off all opposition and still nominated Yazīd as khalīfah.

When Muʿāwiyah died and Yazīd came into power, his conduct was terrible, yet he wanted to be the political and religious

leader of the Muslims. He demanded that Imām Ḥusayn (ʿa) give **bayʿah** to him or he would kill him, but Imām Ḥusayn (ʿa) refused and decided to leave Medina to stay safe. So, he traveled to Mecca with his family.

In Mecca, the enemies of Islam tried to kill him, so Imām Ḥusayn (ʿa) then headed toward Kūfah, where his followers had invited him to come and promised they would support him. Imām Ḥusayn (ʿa) had first sent his cousin, Muslim ibn ʿAqīl to make sure that the Kūfans were good on their word. When Muslim went to Kūfah, he found that the Muslims were indeed supporters of Imām Ḥusayn (ʿa) and were ready to support him. So, he wrote a letter to inform Imām Ḥusayn (ʿa), and the Imām headed to Kūfah along with his family.

Imām Ḥusayn (ʿa) was on his way to Kūfah when he heard that Muslim ibn ʿAqīl had been brutally killed in Kūfah, and all his followers had **abandoned** him. Sadly, he continued to travel to Kūfah, only to find that Yazīd's soldiers had blocked the path to Kūfah.

Ḥurr, one of Yazīd's generals, received an order to stop Imām Ḥusayn (ʿa) and lead him and his family to Karbalāʾ. Ḥurr followed these orders. This was the beginning of the tragedy of Karbalāʾ.

VOCABULARY

Caliphate: Islamic governorship

Propaganda: information, usually misleading, used to promote a particular political cause or point of view.

Bribery: the act of giving someone money or a gift to persuade them to do something

Treaty: an agreement between two parties

Bayʿah: allegiance or loyalty to a person or cause

Abandon: leave someone or something behind

Events of Karbalāʾ

2nd-9th Muḥarram 61 AH

Muḥarram Date	Events
2nd	Imām Ḥusayn (ʿa) arrives at Karbalāʾ Camp positioned by Ḥurr at the ʿAlqamah River
3rd	ʿUmar bin Saʿd, arrives with army unit
	More army units arrive
7th	ʿUbaydullāh ordered to cut off water supply
	Shimr ibn Dhil Jawshan arrives
9th	Assault starts; postponed Imām (ʿa) talks to his group Both sides prepare for the next day

Day Of ʿĀshūrāʾ Events

ʿĀshūrāʾ Day | Friday, 10th Muḥarram 61 AH

(Friday 10 October 680 AD)

Dawn	• Fajr prayers led by Imām (ʿa)
Early Morning	• Imām's speech to Yazīd's army • Kūfan's speech to Yazīd's army • Ḥurr and others change sides • ʿUmar ibn Saʿd shoots first arrow • Battle begins • Shuhadāʿ 1 to 12
Late Morning	• First general attack • Shuhadāʿ 13 to 62 • Imām's camp attacked • Shuhadāʿ 63 and 64
Noon/Afternoon	• Prayer time, battle not suspended • Imām (ʿa) shielded during prayers • Shuhadāʿ 65 to 92 • Imām's family become shuhadāʿ 93 to 110 • Imām Ḥusayn (ʿa) becomes shahīd
Early Evening	• Heads cut off from bodies • Imām's camp looted, set on fire

Activity 3.2: Review of Karbalāʾ & Imām Ḥusayn (ʿa)

Choose the correct answer.

1. Who nominated Muʿāwiyah as governor of Syria?
   a. Abū Bakr
   b. ʿUmar
   c. ʿUthmān
   d. Imām ʿAlī (ʿa)

2. Under what conditions did Imām ʿAlī (ʿa) agree to become the khalīfah?
   a. He wanted to rule the Islamic way
   b. He wanted to have all governors pledge loyalty
   c. Both a and b
   d. None of the above

3. Items included in the peace treaty of Imām Ḥasan (ʿa) were:
   a. Muʿāwiyah would follow Islamic rule and ensure protection of the people of Islamic territories.
   b. Muʿāwiyah would not be responsible for the lives or honor of the Shīʿah.
   c. Muʿāwiyah would not have the right to nominate a successor and would not harm any of the Prophet's family members.
   d. Both a and c

4. Muʿāwiyah broke the treaty by:
   a. Not ruling according to the Qurʾān
   b. Nominating his son as successor
   c. Having Imām Ḥasan (ʿa) poisoned
   d. All of the above

5. When Muʿāwiyah died, who became khalīfah? Did Imām Ḥusayn (ʿa) revolt now to become successor?

   a. Yazīd; yes, the Imām (ʿa) argued it was his right to become khalīfah.

   b. Yazīd; no, but the Imām (ʿa) refused to accept Yazīd as the religious leader.

   c. Yazīd; yes, the Imām (ʿa) was waiting for this moment.

   d. ʿUthmān; no, the Imām (ʿa) knew ʿUthmān was the rightful successor.

Short Answer Questions:

6. Why do you think Muʿāwiyah broke the peace treaty?

   Muʿāwiyah broke the peace treaty because he never actually planned to follow it. He just wanted to have control.

7. What did Yazīd want from Imām Ḥusayn (ʿa), which he refused to give? Why do you think the Imām (ʿa) refused?

   Yazīd wanted bayʿah, or allegiance, from Imām Ḥusayn (ʿa). The Imām (ʿa) refused to give him allegiance because he could never support the unlawful rule of Yazīd as the leader of the Muslims. If he did, Islam would perish.

8. Who was killed in Kūfah? How was he related to Imām Ḥusayn (ʿa)?

   Muslim ibn ʿAqīl, the cousin of Imām Ḥusayn (ʿa), was killed in Kūfah.

Lesson 3.3: ʿAwn and Muḥammad

Of all things a mother loves, she loves her children the most. The mothers of Karbalāʾ loved their children and were proud of them. Why, then, did these mothers let their children die in Karbalāʾ?

They knew that Imām Ḥusayn (ʿa) was on the right path and that by sacrificing their sons, they would be able to help save Islam and prevent Muslims from going **astray**.

These mothers displayed the highest level of motherly love by sacrificing their children for Imām Ḥusayn (ʿa) – for Islam.

One such mother was Sayyidah Zaynab, who had brought along her two sons, ʿAwn and Muḥammad. They were the children of ʿAbdullāh ibn Jaʿfar. Jaʿfar was Imām ʿAlī's brother, and was a brave warrior who was martyred in one of the battles of Islam. So, ʿAwn and Muḥammad were the grandsons of Imām ʿAlī (ʿa) from their mother's side and Jaʿfar ibn Abū Ṭālib from their father's side. What a great **lineage**!

On the eve of ʿĀshūrāʾ, Sayyidah Zaynab told her sons, "My sons, tomorrow is the day of battle. Your uncle Imām Ḥusayn's life will be in danger. It is your duty to help him in this time of difficulty in Islam."

On ʿĀshūrāʾ day, ʿAlī al-Akbar, the son of Imām Ḥusayn (ʿa) gave the adhān, Imām Ḥusayn (ʿa) led the Fajr prayers, and then the battle began under the hot, scorching sun. One by one, Imām Ḥusayn's companions went to the battlefield and were martyred.

Since dawn, Sayyidah Zaynab watched as each of the bodies were brought back to the tents. She called her sons, ʿAwn and Muḥammad, and her brother, Ḥusayn (ʿa), to her tent and begged for his permission to allow her children to go to the battlefield.

With a heavy heart, Imām Ḥusayn (ʿa) gave his permission to ʿAwn and Muḥammad and led them to their horses. He kissed them and helped them mount their horses.

ʿAwn and Muḥammad bid farewell to their mother and rode out to the battlefield. They fought bravely together. After all, they were the grandsons of Jaʿfar and ʿAlī (ʿa). They pushed the enemies back and killed several of them.

ʿAbbās and Imām Ḥusayn (ʿa) watched the two brothers fight so fiercely despite being thirsty for three days. ʿAbbās, who had trained his nephews in the art of sword fighting, was filled with pride.

ʿUmar ibn Saʿd, Yazīd's commander, soon became worried, so he ordered his soldiers to separate the two brothers and then attack them from all sides.

ʿAwn and Muḥammad were separated and then surrounded by Yazīd's soldiers. They were attacked by horsemen with arrows, swords, spears, and daggers from all sides. Finally, they became severely wounded and took their last breaths.

Imām Ḥusayn (ʿa) and ʿAbbās carried the two young bodies to the tent.

Someone cried out:

"My brothers, ʿAwn and Muḥammad, have been killed!"

When Sayyidah Zaynab heard the cry from her tent, she performed sajdah and said:

"O Allah! I thank you for accepting my sacrifice. I am proud of my two sons who have given their lives for Islam!"

VOCABULARY

Astray: away from the correct path

Lineage: lineal descent from an ancestor

Activity 3.3: Review of ʿAwn and Muḥammad

Answer the following questions:

1. Why were the mothers of Karbalāʾ ready to sacrifice their children?

   The mothers of Karbalāʾ were ready to sacrifice their children because they knew that in doing so, they would be able to defend their Imām (ʿa) and save Islam.

2. Describe the lineage of ʿAwn and Muḥammad.

   ʿAwn and Muḥammad were the grandchildren of Imām ʿAlī (ʿa) on their mother's side, and on their father's side, they were the grandchildren of Jaʿfar ibn Abū Ṭālib. Both of these were great warriors.

3. Why do you think Imām Ḥusayn (ʿa) was hesitant in giving Sayyidah Zaynab's children permission to fight?

   Imām Ḥusayn (ʿa) was hesitant in giving ʿAwn and Muḥammad permission to fight because he did not want his sister to lose her two sons.

4. How were the children targeted by the army of Yazīd?

   The children were separated and then surrounded by Yazīd's army. They were then attacked from all sides with arrows, swords, spears, and daggers.

5. What was Sayyidah Zaynab's reaction to the martyrdom of her sons?

   When Sayyidah Zaynab found out her sons had been martyred, she fell into sajdah and thanked Allah (swt) for accepting her sacrifice in the way of Islam.

Lesson 3.4: Imām Ḥasan's Sons

Imām Ḥasan (ʿa) had seven sons and three daughters. Six of these sons were martyred in Karbalāʾ. One of his sons, Ḥasan al-Muthannā, was injured, but survived. Of the six martyred sons, Qāsim and ʿAbdullāh ibn Ḥasan are better known.

The companions of Imām Ḥusayn (ʿa) did not let Imām Ḥusayn's family go to the battlefield while they were still alive.

When none of the companions were left, Qāsim took permission from his mother, Umm Farwah, to fight. Then, he went to his uncle, Imām Ḥusayn (ʿa), to ask for his permission.

Imām Ḥusayn (ʿa) was hesitant to give permission to his brother's son, but Qāsim insisted that he wanted to protect Imām Ḥusayn (ʿa) and Islam. He showed him a letter from his father, Imām Ḥasan (ʿa), in which his father asked Imām Ḥusayn (ʿa) to let Qāsim fight. With tears in his eyes, Imām Ḥusayn (ʿa) had no other choice but to give Qāsim permission.

Imām Ḥusayn (ʿa) asked his sister to bring Imām Ḥasan's **ʿabāʾ** and turban. As he dressed Qāsim in these, tears flowed from Imām Ḥusayn (ʿa) and Sayyidah Zaynab's eyes, as they remembered their dear brother.

When Qāsim was dressed in battle clothes, Imām Ḥusayn (ʿa) gave him his weapons.

Qāsim was so young that his sword touched the ground as he walked. He could not even mount his horse on his own. His uncle, ʿAbbās, helped him mount the horse.

The young Qāsim rode to the battlefield and fought **gallantly**, a battle history will never forget. The enemy could not overpower him, so one of Yazīd's cowardly soldiers came from behind and hit Qāsim on the head with a sword.

The young Qāsim, who had remained thirsty for three days, could not maintain his balance anymore. He fell from his horse and cried out, "O, Uncle! Come quickly. Help, Uncle!"

Imām Ḥusayn (ʿa) and ʿAbbās rushed to the battlefield. The enemies of Islam thought that Imām Ḥusayn (ʿa) and ʿAbbās were coming to attack them, so they became scared. The confusion led to horses running from one side to another, trampling over Qāsim, who was lying wounded on the ground.

Imām Ḥusayn (ʿa) and ʿAbbās searched and called out for Qāsim, but he could not reply. He had stopped breathing.

When the enemies cleared out, Imām Ḥusayn (ʿa) saw that Qāsim was not in one piece. The horses had trampled him to pieces.

Heartbroken by the sight of Qāsim's body, Imām Ḥusayn (ʿa) took off his ʿabāʾ and spread it on the ground. He gathered the pieces of Qāsim's body and placed them in his ʿabāʾ.

Imām Ḥusayn (ʿa) and ʿAbbās then carried Qāsim's trampled body back to the camp.

This was not the only young son of Imām Ḥasan (ʿa) to die in Karbalāʾ. ʿAbdullāh ibn Ḥasan (ʿa) was 11 years old in Karbalāʾ. In his last moments, when there was no else was left to help Imām Ḥusayn (ʿa), ʿAbdullāh ran forward to protect and save his Imām (ʿa). At this last hour, a spear came toward the direction of Imām Ḥusayn (ʿa) from Yazīd's camp. To protect his uncle, ʿAbdullāh ibn Ḥasan (ʿa) rushed forward and extended his right hand, which was then cut off by the spear. Then, in the same way, his left hand was also cut and separated from his body. Imām Ḥusayn (ʿa) then embraced ʿAbdullāh as many more arrows found their target. Thus, ʿAbdullāh was martyred in his Imām's arms. Imām Ḥusayn (ʿa) had to carry another scar of a son of his beloved brother.

The sacrifices made by Imām Ḥusayn (ʿa) in the battle of Karbalāʾ to save Islam is an example of our Imām's absolute devotion to Islam and submission to Allah (swt). Imām Ḥusayn (ʿa) was not martyred in **vain**. Yazīd wanted to win by getting Imām Ḥusayn's bayʿah. In submission to Allah (swt), Imām Ḥusayn (ʿa) refused to pledge allegiance to Yazīd and continued to do so till his last breath, no matter how many members of his family Yazīd killed.

VOCABULARY

ʿAbāʾ: a loose outer garment, generally for men, worn widely throughout the Middle East

Gallantly: in a brave manner

Vain: useless

Activity 3.4: Review of Imām Ḥasan's Sons

Answer the following questions:

1. How many sons of Imām Ḥasan (ʿa) were martyred in Karbalāʾ?

   Six sons

2. What are the names of the two sons who are better known?

   ʿAbdullāh and Qāsim

3. Describe the circumstances of each of their deaths.

   Qāsim was hit from the back so he fell off his horse. As his uncles came out to him, the soldiers ran over his body with their horses, leaving him in pieces.

   ʿAbdullāh ran out to protect Imām Ḥusayn (ʿa) as a spear was being thrown at him. He died in his arms.

4. How do you think fighting for Imām Ḥusayn (ʿa) was the same as fighting for Islam?

   Imām Ḥusayn (ʿa) is the Imām of the Muslims. Therefore, by fighting for him, it was like fighting for Islam, since he was defending Islam, and he is the representative of Islam.

5. How do you think Imām Ḥusayn (ʿa) won in Karbalāʾ?

   Imām Ḥusayn (ʿa) won in Karbalāʾ because everyone, to this day, remembers his tragedy every year and so many people have accepted Islam because of this tragedy. But no one remembers or likes Yazīd. Therefore, Imām Ḥusayn (ʿa) won.

CHAPTER 4:

ISLAM TODAY

Teaching Guide 4.1: Muslims in America

TASK BAR

LINK

LINK is an acronym for 4 tasks students will do with a specific subject.

L: List what you know about the subject

I: Inquire or ask questions about the subject that you would like the answers to

N: (Take) Notes about the subject from the reading or from a Teacher's lecture

K: (Show) Knowledge about the subject through a project or presentation

READING

Students can turn to the "Muslims in America" reading page and take turns reading aloud.

ACTIVITY

REVIEW: Students will answer questions pertaining to the reading.

REPORT

Have students research a famous Muslim in America and write a report on him or her and present the report to the class. Alternatively, everyone in the class could research Malcolm X and write a report on him.

In this lesson, students will learn about the history of Muslims in America.

SAY: We are Muslim and we live in America, but do you know the origins of Muslims in America and how we ended up here? Let's do an activity called LINK to see how much you all know about Muslims in America.

At this time, do the LINK activity located in the TASK BAR. Give students 3 minutes to do the "L" and write down their ideas on the board. Then give them 5 minutes to do the "I" and you can either write their responses on the board or on chart paper, so that you can revisit their questions after the lesson. After this lesson is complete, challenge students to answer their own questions about Muslims in America or have them research answers on the web or by conducting interviews with those that are knowledgeable in the community. This teaches them the responsibility of researching the answer, instead of someone always spoon feeding the answers to them. Learning to research is an invaluable tool that will help them in future grades.

After the Inquiry part of LINK is complete, students should now turn to the READING page for this section on the subject of Muslims in America located in the TASK BAR. They should now do the "N" part of LINK, which is to take notes from the reading. You can either read out loud as a class or pair the students up so they can read to each other. Make sure they are taking notes during this time.

Now for the "K" part of the LINK activity, students should demonstrate what they now know. Pair students up and have them create a poster or project that teaches others about Muslims in America. If time permits, have students present their projects to each other or even to younger children.

At this time, students can do the ACTIVITY and REPORT located in the TASK BAR.

Lesson 4.1: Muslims in America

As a Muslim who lives in America, how many different types of Muslims have you interacted with in your life? Have you ever wondered when the first Muslims entered America? In school, you have probably learned about Christopher Columbus, the Native Americans, the American Revolution, slavery, and other facts about American history. But have you ever learned about the history of Muslims in America? In this lesson, we will take a look at the following:

- When Muslims first came to America
- The number of Muslims in America today
- What types of communities Muslims have built in America

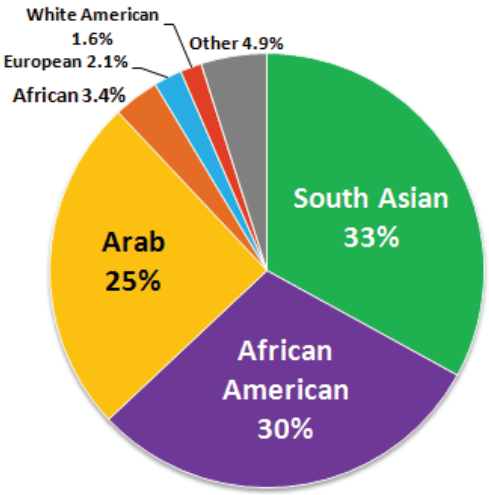
The history of Muslims in America dates back to many, many years ago. For hundreds of years, white Americans used to bring African slaves to America in ships. Slave traders captured them from Africa and brought them to America so that they could work for white people. This was a very unfair practice, and the practice of slavery eventually ended in America in the 1800s. Among the slaves who had already entered America, somewhere between 10%-25% who had been brought here between the 17th and 19th centuries were actually Muslim. That means that approximately 2 out of every 10 slaves were Muslim! Therefore, the first Muslims who entered America were Africans who were taken as slaves.

Then, in the late 1800s, Muslim **immigrants** began arriving in America. An immigrant to America is someone who was born in another country but now lives in America. These immigrants came from Arab countries such as Syria, Lebanon, Jordan, and Palestine. They mostly came so they could find better jobs in America. They were the first people to build masājid in North America.

Between 1947 and 1960, many more Muslim immigrants began to arrive. These immigrants were not only from the Middle East, but also from India, Pakistan, Eastern Europe, and Russia. Some of these immigrants were children of presidents, kings, and queens of Muslim countries. Others came so they could go to college and university here. And some came to escape **persecution**, or bad treatment, in their own countries. Even more immigrants came afterwards, and they continue to come to live in America. Do you know any Muslim immigrants who arrived in America in the last five years?

Then, there are those Muslims who didn't come from other countries, but are from America itself. Currently, about 1 in every 3 Muslims in America is African American. Either they converted to Islam sometime in their lives, or they were born to African American parents or grandparents who converted to Islam. There are actually many more Muslims in America who are African American than any other nationality.

For example, if you take 100 American Muslims, about 30 or 40 of these would be African American, 20 would be Indian or Pakistani, 10 would be Arab, 5 would be African, 3 would be Iranian, and 1 would be Caucasian.



Which ethnic group do you belong to?

Islam is now the second largest religion in America. Since Muslims arrived in America, they have built masājid and other religious institutions. The first masjid that was built in America is called the Mother Mosque of America, and is located in Cedar Rapids, Iowa. Muslims in America have built and established many other organizations and communities as well.

For example, Muslims in America have established Islamic centers where prayers are held, Duʿāʾ Kumayl is recited, and majālis of Imām Ḥusayn (ʿa) are held. Muslims also invite people of other faiths (like Christians) to learn about Islam. Muslims have created full-time Islamic schools and founded political organizations like CAIR. Many communities also have Islamic weekend schools, where children come to learn about their religion.

One of the most famous American Muslims in history is El-Ḥajj Malik el-Shabazz, who is better known as Malcolm X. He was a great African American leader in the 1960s. When he first became interested in Islam, he joined a group that called itself Muslim, but that actually had teachings against Islam. For example, they taught that white people were devils. But when he went for Ḥajj and saw the true spirit of Islam, he changed his beliefs. Because of his activities, he was unfairly **assassinated** in 1964.

VOCABULARY

Immigrant: a person who come to live permanently in a foreign country

Persecution: continuously treated poorly or harmed because of their race, religion, or political beliefs

Assassinated: murdered in a surprise attack for political or religious reasons

Activity 4.1: Review of Muslims in America

Fill in the blanks:

1. The first Muslims in America entered the country as _____slaves_____.
2. Muslim immigrants entered the country in the _____1800_____s.
3. There are Muslims in America that are natives of America. One out of _____three_____ Muslims in America is African American.
4. The percentage of African American Muslims in America is _____30_____% of the total Muslim population.
5. The first masjid built in America is in the state of _____Iowa_____.
6. Islam is the _____second_____ largest religion in America.

Short Answer Questions:

7. Who are immigrants and why did they come to America?

   Immigrants are people who left their home countries to settle in America. They came here for school, work, or new opportunities.

8. What was the English and Arab name of a famous African American Muslim?

   Malcolm X or El-Ḥajj Malik el-Shabazz

9. Which ethnic group of Muslims is present in highest percentage in America?

   South Asians

10. Do you think we could spread Islam through our behavior? How?

    Yes, by having good akhlāq, being kind, polite, respectful, honest, and trustworthy, we can show people through our actions that Islam is the true religion.

End of Unit Project: Board Game

Objective:

The objective of this project is to help young students review history content.

Assignment:

You are a board game manufacturer, and you have been assigned the task of creating a board game that will help students review history topics in a fun and interesting way!

Requirements:

- Choose a lesson from the history section.
- Create at least 25 questions and answers for your game that relate to the content of that lesson. The questions must be somehow incorporated into playing the game.
- Relate the format and purpose of your game to the review topic in some way. Example: the game board is in the shape of the history period that you have chosen.
- Type directions for your game that clearly describe how to play the game.
- Make sure the content and difficulty of your game are appropriate for your age group.
- The games will be presented in class and will be tested by your fellow students who will evaluate the games. We may have a Game Showcase Day with other students, perhaps a lower grade.
- Your game board must have the following components:
- Name of game and team members
- Rules and detailed directions for the game (typed)
- Minimum of 25 questions related to the review topic, as well as the answers to the game questions
- Playing board with at least three original graphics used to give the cards and game board visual appeal
- Game pieces
- Box for game (illustrated) (optional)
- Dice or spinner (if appropriate)
- Presentation: Your team will present your final product and discuss how you came up with the idea.

Grading Rubric for End of Unit Project

History Lesson: _____

Team Members: _____

Final Score: _____/24

Your game will be graded according to the rubric below. By default, the game will get a single grade for the group.

CATEGORY	4	3	2	1
Creativity	A lot of thought went into making the game interesting and fun to play as shown by creative questions, game pieces, and game board.	Some thought was put into making the game interesting and fun to play by using textures, fancy writing, and/or interesting characters.	Students tried to make the game interesting and fun, but some of the things made it harder to understand/enjoy the game.	Little thought was put into making the game interesting or fun.
Teamwork	It is evident that excellent effort was put into creating the game. Evidence includes a neat presentation, complete detailed information, and fulfillment of all requirements	It is evident that good effort was put into creating the game. Evidence includes a neat presentation, complete information, and fulfillment of most requirements	It is evident that some effort was put into creating the game. Evidence includes a neat presentation, most information, and fulfillment of some requirements.	It is evident that little effort was put into creating the game. Evidence includes a neat presentation, and fulfillment of some requirements.
Rules	Rules were written clearly enough that all could easily participate. Neatly written or typed and edited for errors.	Rules were written, but one part of the game needed slightly more explanation. Typed or neatly written, but some errors.	Rules were written, but people had some difficulty figuring out the game. Typed or handwritten, many typos.	The rules were not written/typed and/or very confusing/conflicting to players
Accuracy of Content	All information cards made for the game are correct.	All but one of the information cards made for the game are correct.	Two of the information cards made for the game are correct.	More than 2 information cards made for the game are not accurate.
Knowledge Gained	Game creation demonstrates strong knowledge of the unit of study. Created a game that could challenge everyone.	Game creation demonstrates knowledge. Good ideas for questions to help students review the unit of study.	Game creation demonstrates adequate knowledge. Questions/ answers need more work.	Game creation does not demonstrate knowledge of the unit of study or the questions are off-topic/ inappropriate.
Team contribution	Everyone contributed equally in creating the game. They fulfilled all of their parts of the project.	Everyone contributed equally in creating the game. They fulfilled most of their parts of the project.	Everyone contributed some in creating the game. They fulfilled some parts of the project.	Everyone contributed little or not at all in creating the game. They fulfilled little of their part of the project
Total Score:				

AKHLĀQ
(ETIQUETTE)

Lesson 1: Merits of Akhlāq (فَضَائِل الْاَخْلَاق)

In His infinite kindness and justice, Allah (swt) has provided us guidelines for good akhlāq. Akhlāq refers to a range of good human traits: good behavior, moral uprightness, and good manners.

Through our akhlāq, we represent our Prophet (ṣ) and Imāms' teachings on how to be good human beings.

Prophet Muḥammad (ṣ) once said:

I have been sent to complete the akhlāq (character) of people.

The above ḥadīth means that akhlāq is one of the most important features of Islamic guidance. Good akhlāq is very important, but it is also one of the most difficult aspects of Islam to master.

How Can We Improve Our Akhlāq?

The scholars of akhlāq have given us three important guidelines to help perfect our akhlāq:

1. **Al-Mushāraṭah** (المُشَارَطَة):
   This is when you wake up in the morning and make the intention of going through the day in such a way that Allah (swt) will be satisfied with your akhlāq. The word mushāraṭah comes from the word "sharṭ," which means condition or stipulation. You make a condition or stipulation to lead your life in an exemplary way. For example, if there are students at school with whom you have differences, part of al-mushāraṭah is that you make the intention of being nice and courteous with them, even though it is difficult.

2. **Al-Murāqabah** (المُرَاقَبَة):
   Murāqabah is a state of constant watchfulness over yourself. In other words, throughout your day, you watch over all of your deeds to make sure that they are in line with what Allah (swt) wants from us. A good tip here is to imagine that you are being watched on camera. Wouldn't you fix your behavior if you knew you were being watched? Well, Allah (swt) is always watching you!

3. **Al-Muḥāsabah(المُحَاسَبَة):**
   Muḥāsabah means to account. At the end of the day (usually before you sleep), you recount your day to see how you behaved and take account for your actions. If you remember a point where you behaved not so well, you must make the intention of bettering yourself the next day.

   These actions can help us improve our akhlāq, become closer to Allah (swt), and make the Prophet (ṣ) and our living Imām (ʿaj) proud of us.

Activity 1.1: Review of Merits of Akhlāq

Answer the following questions from the lesson.

1. What are the three guidelines of akhlāq given to us by our scholars? Define them in your own words.

GUIDELINE	DEFINITION
Al-Mushārāṭah	Making an intention at the beginning of the day to go through the day in a way that Allah (swt) will be pleased
Al-Murāqabah	Being in a state of constant watchfulness over yourself
Al-Muḥāsabah	Taking account for your actions at the end of the day

2. Write two examples of al-Mushārāṭah for yourself.

   - I will pray all my ṣalāt on time
   - I will be kind to my siblings

3. Try doing al-Muḥāsabah for one week. Use the table below to help.

DAY	TODAY, I ACTED IN ACCORDANCE WITH MY MUSHĀRAṬAH (Y/N)	TOMORROW, I WILL TRY TO IMPROVE BY
Monday	N	Being nicer to my sister
Tuesday	Y	Sharing my toys with my baby brother
Wednesday	Y	Reciting the iqāmah before prayer
Thursday	N	Praying exactly on time
Friday	Y	Praying with my siblings
Saturday	N	Helping my sister with homework
Sunday	Y	Reading to my younger siblings

Lesson 2.1: Pure Intentions (الإِخْلَاص)

A central theme in Islam is ikhlāṣ (الإِخْلَاص), or purity of intention. Ikhlāṣ is when we perform religious deeds purely for the sake of Allah (swt).

Imām ʿAlī (ʿa) once said:

Any action that is not sincere will not be accepted.

Imām Ḥasan al-ʿAskarī (ʿa) has said the following about the value of sincerity:

If I reduced the whole world into a bite of food and fed it to the one who worships Allah (swt) out of sincerity, then I would still think I had not done justice to Him.

REFLECTION: How can we make sure our good deeds are only for Allah (swt)? What can we do before beginning such deeds?

Writing for Allah (swt)

Shaykh ʿAbbās Qummī, the author of Mafātīḥ al-Jinān, narrates:

Shaykh ʿAbdur Razzāq would always give fiqh lessons in the ḥarām of Sayyidah Maʿṣūmah, the sister of Imām ar-Riḍā (ʿa). My father, Karbalāʾī Muḥammad ar-Riḍā, would enjoy listening to his lectures very much to the extent that he would attend his class every single day. After each lesson, Shaykh ʿAbdur Razzāq would open my book Manāzil al-Ākhirah, and read from it to his audience. One day, my father called me and said, "Shaykh ʿAbbās, I wish you were more like Shaykh ʿAbdur Razzāq and would speak from the minbar like he does from the books that he reads to us." I thought to myself, "I should say 'Dear Father, I am the author of that book that Shaykh ʿAbdur Razzāq is reading to you!'"

As I was about to say this, I held my tongue and remained silent. I thought to myself, "Did I write this book for my father or for Allah?" I commanded myself not to say anything. This is where I must keep my silence. This is where I have to swallow what I want to say and not be proud. If my deeds were for Allah (swt), then what benefit does showing off to others have?

He held his tongue and protected his ikhlāṣ, and today, one of his books, Mafātīḥ al-Jinān, has so much importance and blessings that it can be found in every Shīʿah masjid!

Allah (swt) Hears All

Allah (swt) is the All-Knowing and All-Hearing. Nothing is concealed from Him. He knows the hidden secrets of our hearts. He is well aware of our intentions. We can deceive other human beings, but we can never deceive Him. We will be rewarded only for those actions that we do sincerely for Him. Unfortunately, many people on the Day of Judgment will expect rewards for their actions, but not see them. When they ask Allah (swt) where their reward is, He will tell them that since they did that action for someone else and not Him, they should go ask that person for the reward!

Read the following narration by the Noble Prophet (ṣ) and you will see how easy it is for insincere intentions to creep into our actions:

Three people died and were brought before Allah (swt). One person was a qārī (a reciter of the Noble Qurʾān); the other a great warrior who fought bravely and was martyred in the way of Allah (swt); and the third used to give a lot of his wealth in charity. In each case, Allah (swt) asked them what they did, and they shared their respective deeds, adding that they did this for the sake of Allah (swt). However, Allah (swt) was aware that the qārī recited the Qurʾān more for the praise he heard of himself; similarly, the martyr fought in a holy war only to be called a hero by others; and the rich man donated to charity in order to be called a generous man. All three of these people, therefore, did not have completely pure intentions and did not deserve a complete reward from Allah (swt).

So, you see, this is why it is so important to say bismillāh and purify our intentions before starting an action.

For example, one day, you notice that your friend has a little bit of hair sticking out of her ḥijāb. You tell her very kindly that she should fix her ḥijāb. If your intention is to sincerely help her improve herself for the sake of Allah (swt), then Allah (swt) will help her gradually understand that you care about her ākhirah (Hereafter).

However, if your intention was just to point out her mistake, then (1) you might get upset if she gets mad at you because she ruined your reward, (2) Allah (swt) will not help make her heart kind toward you again, and (3) on the Day of Judgment, you might not be rewarded for your action.

Imām aṣ-Ṣādiq (ʿa) has said:

"Allah will gather people on the Day of Judgment according to their intentions."

Of course, the path to sincerity is not easy and will have road bumps, but nobody can say that this is impossible because when you start walking toward Allah (swt), He will give you strength and make things easy for you.

As the Noble Qurʾān says:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

And those who strive for Us, We will surely guide them to Our ways. And indeed, Allah is with the good-doers. (39:69)

Sayings of Imām ʿAlī (ʿa):

- *Blessed is the one whose actions, knowledge, kindness, revenge, taking and not taking of things, speaking, and not speaking all stem from his sincerity for Allah (swt).* (Mīzān al-Ḥikmah, Vol. 3, P. 56-58)
- *Freedom is found in sincerity.*
- *The one whose goal is other than Allah (swt) has been ruined.*

Sayings of the Prophet (ṣ):

- *Blessed are the sincere ones. They are the lights on the path of guidance and are free from any wickedness.* (Mīzān al-Ḥikmah, Vol. 3, P. 59-62)
- *Perform all your actions sincerely for Allah (swt). Allah (swt) will not accept any actions, except the ones done sincerely for Him.*

Activity 2.1: Review of Pure Intentions

Answer the following questions from the lesson.

1. What does it mean to be sincere in your intentions?
   Being sincere in your intentions means to do an action purely for the sake of Allah (swt).

2. How can you purify your intentions?
   We can purify our intentions by starting with "bismillāh" and reminding ourselves of our purpose for doing this action. We must remind ourselves that this action is for Allah (swt).

3. Choose one ḥadīth from Imām ʿAlī (ʿa) or the Noble Prophet (ṣ) and explain what you think it means.
   Imām ʿAlī (ʿa): The one whose goal is other than Allah (swt) has been ruined.
   I think this means that if we do an action with an intention other than pleasing Allah (swt), that action is useless because we will have done it and not even received a reward for it.

4. For each action below, give an example of a sincere niyyah and insincere niyyah. The first one has been done for you.

Action	Sincere Niyyah	Insincere Niyyah
Pick up trash in the masjid	This is the house of Allah (swt), and I should keep it clean	Everyone will think I'm such a great helper
Sharing your lunch	My friend doesn't have a lunch, and Allah (swt) likes when we are kind to others, so I'll share with her	I don't like this lunch anyways, so I'll give it to my friend and everyone will think I'm so kind
Helping someone with homework	I will help this person with their homework since Allah (swt) likes when we help and teach others	I will help this person with their homework so I can get extra credit
Lending an outfit to a friend	This is my favorite shirt, so I will lend it to my friend. Allah (swt) loves when we give out of what we love.	I don't like this shirt, so I'll lend it to my friend, and maybe she will give me one of her good outfits

Lesson 3.1: Manners of Talking

The way you speak says a lot about your personality and character.

Prophet ʿĪsā (ʿa) has said:

"You should think of your words like gold and find the right time to say what needs to be said, just like you would find the right thing to spend your gold on."

Abusive Language and Insults

To use abusive language means to swear or insult someone.

Anger is one of the main factors that causes us to use abusive language. If we do not control our anger, unkind words will come out of our mouth.

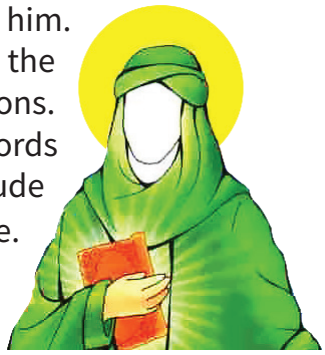
Sarcasm that is used to mock, belittle, or offend someone is ḥarām.

Speaking unkindly to anyone is unacceptable, but speaking unkindly or talking back to your parents or teachers is especially unacceptable.

On the Day of Judgment, we will be asked about every single thing we have said.

Sometimes, a person may have the right to speak harshly to someone, for example, if someone has wronged them, but Islam teaches us that even in response to that, we should speak to them in a kind manner.

So, you see, instead of cursing back at him, he took him to his home, fed him, clothed him, and took care of him. That man became one of the Imām's good companions. Those kind actions and words did far more than any rude response could have done.



One day, Imām Ḥasan (ʿa) was riding his horse, when a man from Damascus, who was an enemy of the Imām (ʿa), approached him, saying unkind words and swearing at him. The Imām (ʿa) patiently waited for him to finish, and then got off his horse and said, "You look like you are new to this city. If you are hungry, let me feed you. If you need clothes, let me clothe you. In fact, please come back to my house and be my guest." The man was shocked by the Imām's kind response and immediately asked for forgiveness for his horrible words. He realized that he was misinformed about Imām Ḥasan (ʿa), and that he was truly a Maʿṣūm with the best akhlāq.

When Speaking:

- Always say what is useful and truthful and not harmful to anyone.
- Never backbite about anyone; do not even listen to others doing it.
- Never hurt anyone's feelings, even jokingly.
- Never use bad language.
- If you are not sure whether you should say something or not, then it is better to keep quiet.

A good way to weigh what you are saying is to imagine if our 12th Imām (ʿaj) is standing next to you, would he approve of what you are saying?

Activity 3.1: Review of Manners of Talking

Answer the following questions from the lesson.

1. Name three things that we should be careful of when speaking:

   1. We should make sure that we are being truthful and saying something useful
   2. We should make sure that we are not hurting anyone's feelings, even jokingly
   3. We should not use bad language

2. Read over these aḥadīth by Imām ʿAlī (ʿa). What is the unified message that all these sayings tell us?
   a. "Nothing else needs to be restrained and kept under control but the tongue."
   b. "Whosoever desires to remain safe should guard against what comes out of his tongue."
   c. "Salvation of the believer lies in guarding his/her tongue."

   All these aḥādīth are giving us the message that we should guard our tongues and be careful about what we say. We shouldn't just say anything that comes to our mind, but rather think before we speak.

3. Brainstorm ideas that can help you think before you speak. (e.g. try writing everything you say for one day)

   - Before saying something, I can ask myself if what I'm about to say is useful
   - I should count to 3 before saying something so that gives me enough time to think before I speak

Lesson 4.1: Mockery (السِخْرِيَة)

Mockery (Al-Sikhriyah السِخْرِيَة) is defined as teasing or making fun of someone, similar to bullying.

Some people make fun of others and humiliate them in front of other people. People who mock or bully others fail to realize that all human beings are created by Allah (swt) and are His representatives on the earth, and no one has the right to humiliate or hurt anyone. They also forget that it is quite possible that those people they ridicule might actually be better people than themselves.

It is the duty of every Muslim to respect others. If we observe any defect in another person's body, clothes, house, etc., we should never laugh at them or ridicule them because it is as though we are laughing at Allah (swt), since Allah (swt) created them.

Allah (swt) says in the Noble Qurʾān:

"One group of people should not make fun of another group of people. Maybe they (the latter) are better than they (the former)." (49:11)

The Prophet (ṣ) has said, "None of you are believers unless you would like for others what you want for yourself." So, if you like people to treat you respectfully, then you should also treat them with respect. If you don't like it when someone insults you even slightly, then make sure that you also do not insult anyone slightly.

One day, the Noble Prophet (ṣ) was sitting amongst his companions and talking when a blind man entered the room. As soon as one of the Prophet's companions from the Banū Ummayah saw the blind man enter the gathering, he frowned, thinking to himself, "Why is here?" At this moment, the following verses of the Qurʾān were revealed:

عَبَسَ وَتَوَلَّىٰ ۝١ أَنْ جَاءَهُ الْأَعْمَىٰ

"He frowned and turned away because there came to him the blind man." (80:1-2)

If you are blind, would you be able to see if someone frowned at you? Let's try it. Close your eyes and I'll make a face. Were you able to see what I was doing? The point here is that making fun of a person is ḥarām, regardless of whether it is in front of them or behind their back. In this āyah, Allah (swt) shows us that even if no one is watching, Allah (swt) is watching. This means that we should not make fun of anyone, regardless of the circumstance.

Tips on Dealing with Mockery

Sometimes, it might be the case that we do not mock others, but rather, someone else mocks us. For example, you might be in a gathering of friends, and one of them decides to make fun of you as a joke. It is hard to deal with such situations, but we have the following advice from the Ahlul Bayt (ʿa):

1. Be patient, and have reliance (tawakkul) on Allah (swt) in this situation.
2. If the person making fun of you is a friend, don't react. Instead, praise them in front of other people to remind them that you are supposed to be friends. It is very likely that when they see you be patient like this, they will change their ways and be embarrassed of what they did. In fact, this might even strengthen your friendship.
3. If the first tip doesn't work, it is better to confront that person and kindly ask them, "If I saw a flaw in you, then wouldn't you want me to tell you yourself instead of going around and making fun of you?" If you say this in a proper way, they will probably feel ashamed, or at the least, make excuses, showing that they are regretful of what they did.
4. Whether or not this person agrees with your advice, it is best to say that you forgive them and that you would like to have a better friendship with them (although this is only if the person has good character; if they do not, only keep them as an acquaintance.)

Imām ʿAlī (ʿa) has also mentioned an important piece of advice in Sermon 189 in Nahj al-Balāghah:

"Someone who fixes their relationship with Allah, Allah will fix their relationship with the people."

Let's look at how our fifth Imām, Imām Muḥammad al-Bāqir (ʿa) dealt with someone who tried to mock him.

Once, a Christian came to Imām al-Bāqir (ʿa) and made fun of his name by saying, "You are Baqar." Baqar means cow in Arabic.

The Imām (ʿa) replied, "I am Bāqir."

The man continued, "You are the son of a woman who was a cook."

"Yes, cooking was her profession," replied the Imām (ʿa).

"You are the son of a black and foul-mouthed woman," the man carried on.

"If you are right, may Allah forgive her, and if you are lying, then may Allah forgive you," answered the great Imām (ʿa).

The Christian was so impressed with the Imām's highly sophisticated response, that he developed an interest in Islam and eventually became a Muslim.

Activity 4.1: Review of Mockery

Answer the following questions from the lesson.

1. Why is it wrong to mock/make fun of others?

   It is wrong to make fun of others because Allah (swt) created everyone, and we have no right to make fun of or humiliate Allah's creations. When we make fun of someone, it is like we are making fun of Allah (swt).

2. How did Imām al-Bāqir (ʿa) react when someone mocked him? What can we learn from this story?

   Imām al-Bāqir (ʿa) remained calm and answered him rationally. He did not become emotional or make fun of him back. From this story, we can learn that we should not react or let others bother us, as this will make them stop.

3. A new student comes to school, and kids at the school start to make fun of him/her for being overweight, which makes the new student feel very hurt and disrespected. What can you do to help fix this situation?

   You can go up to the student and make them feel welcomed. Introduce them to your friends and let them hang out with you and your friends at lunch. You can even show him/her around and invite them to hang out with you after school.

4. You are hanging out with your friends joking and laughing. All of a sudden, one of your friends starts making a joke about you. At first, you laugh along, but then they continue laughing, and you don't find it funny any more. What can you do in this situation?

   You can privately speak with your friend and let them know that you don't like when they make fun of you. You could also try praising him/her in front of everyone. This might make him/her stop.

Lesson 5.1: Fault Finding

What is Fault-Finding?

In Islam, fault-finding is considered a sin. Fault-finding is exactly what it sounds like: finding faults in others. A fault is a negative aspect or defect. This negative aspect or defect can be in many different areas of a person, such as:

Their Appearance	Their Speech	Their Mannerisms	Their Intelligence
• The way they dress • Physical aspects • Height • Weight	• Their accent • A speech impediment (e.g., lisp or stutter) • Pronunciation of certain words • When they accidentally say something embarrassing	• The way they walk • The way they eat • The way they play	• Their level of intelligence • The way they are always thinking to do good ("goody two-shoes")

What are the Effects of Fault-Finding?

Fault-finding can lead to many other sins, such as:

1. **Insulting:** Because a fault-finder is always looking for another person's defects, he will insult them about those defects. This will make it more difficult for the fault-finder to carry out a good conversation with anyone and make friends, because obviously no one wants a friend who will constantly insult them. Insulting will ultimately create a feeling of hatred between people.
2. **Arrogance:** Because a fault-finder will be looking at everyone negatively, he will think only his own actions are positive, and this will lead him to become proud. A person who is proud usually doesn't listen to advice because he thinks his way is the best way, and he doesn't think he has any faults or listen to advice; therefore, he will never be able to move up the ladder of perfection because it will be harder for him to correct his own mistakes.
3. **Discrimination:** This is when you judge someone based upon their qualities, such as the color of their skin.

4. **Destroying One's Reputation:** Allah (swt) says that the respect and reputation of a believer is as important as the Holy Kaʿbah. If you disrespect and destroy someone's reputation, it is like you are destroying the Kaʿbah! No one likes to be around someone who is constantly finding faults in them. This will hurt someone's feelings, especially if it is done in front of their peers.

What are the Consequences of Fault-finding?

Not only will fault-finding cause people to dislike us and cause us to lose our friends, it is an action that is disliked by Allah (swt).

Imām ʿAlī (ʿa) once said:

The most disliked person is he who sees the faults of others, but is blind to his own faults.

Also, Allah (swt) tells us in the Qurʾān:

Woe upon every faultfinder. (104:1)

What are the Cures to Prevent Fault-Finding?

Fortunately, there are cures to solve this problem, but it is up to us to make sure that we follow them. As long as we take the first step, Allah will help us the rest of the way.

1. **Look at our own faults:** Imām ʿAlī (ʿa) has said, "Blessed is he who is busy thinking about his own faults instead of the faults of others." So, we should look at our own faults and try to change them if we can. Every night, before going to sleep, we should reflect on what we did during the day and see if we did anything bad. If we did, then we should make an intention not to do it again. This way, we will be able to correct our mistakes.
2. **Remind ourselves that it is normal to make mistakes:** Imām ʿAlī (ʿa) has said, "Whoever sees his own faults will stop seeing the faults of others." If we look at our own faults, then we will realize that we are not perfect, and will therefore be more patient with other's faults
3. **Realize that the act of fault-finding is a fault itself:** If we understand that fault-finding itself is a fault, then we will try to refrain from this action.
4. **Look for the good:** Instead of busying ourselves trying to find faults in people, we should try to look for the good in people. We should respect and praise people for their good attributes. We should remember that we are all brothers and sisters and that Allah (swt) is our Creator.

In addition to not finding faults in others, we should actually try to cover people's faults. One of Allah's names is **Sattāral ʿUyūb** (سَتَّارَ ٱلْعُيُوبِ), the One who covers faults. We should try to adopt and imitate this attribute by covering the faults of others, because where would we be if Allah (swt) did not cover our faults?

Activity 5.1: Review of Fault Finding

Answer the following questions from the lesson.

1. What is fault-finding? What are the different areas in which people may find faults in others?

   Fault-finding is when you try to find flaws or faults in other people. The different areas where people may find flaws are in a person's appearance, speech, mannerisms, and intelligence.

2. What are the effects of fault-finding? Use your own words.

   If we keep fault-finding, we may become arrogant. We will only see others' flaws, and not our own flaws, and as a result, we will think that we are better than other people.

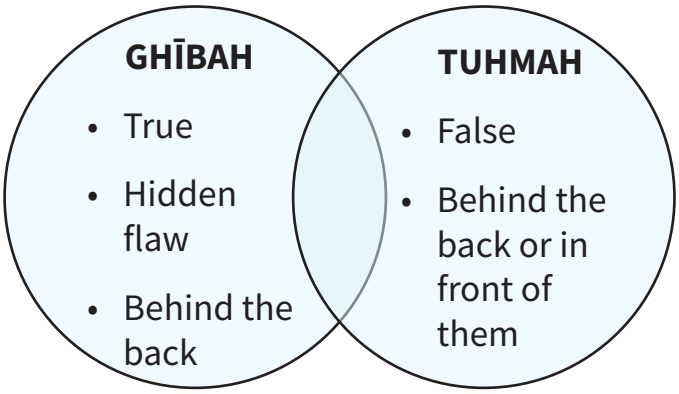
3. How can we stop ourselves from fault-finding?

   One way we can stop ourselves from fault-finding is by looking at our own flaws and reminding ourselves that we are not perfect. We can also look for the good in others, and remind ourselves that it's perfectly normal to make mistakes since none of us are perfect.

Lesson 6.1: Backbiting (الغِيبة) and Slander (التُهمَة)

The key to having good akhlāq is controlling our tongues. Two very dangerous sins that come from our tongues are:

BACKBITING (AL-GHĪBAH الغِيبه)	SLANDER (AL-TUHMAH التُهمَه)
To talk about someone behind their back, about a hidden flaw, in such a way that it would make him/her upset.	To spread false information about someone, regardless of whether it is behind their back or in front of them.



Allah (swt) tells us in the Qurʾān:

And do not spy or let some of you backbite others. Does one of you like to eat the dead flesh of his brother? (49:12)

This shows us that backbiting is as bad as eating the flesh of your dead brother! When you backbitee someone, you are telling others what this person has done. As a result, you are enjoying and gaining at their loss. It is as if you are eating and feasting on the reputation they have already destroyed.

In the early days of the first few Imāms, there were two men. Let us call the first one Haroon and the second one Khalid. One day, Khalid started telling everybody bad things about Haroon. He was spreading lies all around. After a few days, Haroon heard about this. The first thing he did was go home and put all his money, gold, and silver in a big bag and then took the bag to Khalid's house.

When Khalid saw Haroon coming, he became scared because he thought that Haroon had come to beat him up. Khalid came out of his house and fell on his knees and begged to Haroon, “O Haroon, I am really sorry! I did not mean to tell lies about you! Please don’t hurt me!”

Haroon said, “I have not come to hurt you. I have come to give you this money and wealth.” Khalid was shocked at this behavior.

Haroon continued, “Khalid, I have come to thank you — here, have this wealth of mine.” Khalid stood up and asked, “Why

are you giving me this wealth when I have insulted you and ruined your name among the people?"

Haroon replied, "The Noble Prophet (ṣ) has said that if one person talks behind the back of another, the thawāb of the first person gets transferred to the second. So, now that you have spoken bad of me behind my back, I am thanking you for giving me all your thawāb. This money is too little for the amount of thawāb that you have given me!"

This shows how ghībah and tuhmah can erase good deeds from someone's records.

Let's look at another example:

Once, there was a man who did tuhmah of our sixth Imām, Imām Jaʿfar aṣ-Ṣādiq (ʿa).

The Imām (ʿa) did not know about it until a few days later when one of his "friends" came to him and said, "O Imām, I have heard terrible news. This person has been going around saying this about you!"

The Imām (ʿa) became angry at his "friend" and said, "Think of the person who did tuhmah toward me as if he shot an arrow at my body. I did not hear him, so it is as if the arrow missed me. But by telling me this news, you have picked up the arrow from the ground and hit me with it."

It is the duty of a good Muslim to stop others from speaking ill of a person, and if that is not possible, he should go away from the people who are talking ill.

Why are Ghībah and Tuhmah Ḥarām?

They are ḥarām because Allah (swt) does not like it when we ruin a person's reputation. When you speak badly of someone, you can make others think badly of him/her.

Another reason they are bad is because the people are not there to defend themselves. So, even if you hear bad things about others, God-forbid, you should give them a chance to defend themselves before you believe what you hear.

Sayings of Imām ʿAlī (ʿa) regarding ghībah:

- "Ghībah is the diet for the dogs of Hell."
- "Ghībah is the act of a weak and low person."
- "Ghībah is the sign of a munāfiq (hypocrite)."

Activity 6.1: Review of Backbiting and Slander

Answer the following questions from the lesson.

1. Decide if the following scenarios are ghībah or tuhmah:
   a. When Mrs. Ali handed back math tests, Ibrahim peeked at Yusuf's test and saw that he got an F. So, he secretly told everyone that Yusuf failed math and is really bad at it.

   This is an example of: **Ghībah**

   b. Maryam and Khadijah don't like the new girl, Aliyah, so they spread a rumor that Aliyah eats pork and does other ḥarām activities.

   This is an example of: **Tuhmah**

   c. Husayn saw his friend Yahya taking a pencil from someone else's desk and putting it in his own backpack. Husayn texted his other friend Ayub and told him what he saw.

   This is an example of: **Ghībah**

2. If you hear someone doing ghībah or tuhmah, what should you do?

   If you hear someone doing ghībah or tuhmah, you should tell them not to do that and remind them about the consequences. If they don't listen, you can leave the room so you are not a part of it.

Lesson 7.1: Anger (الغَضَب)

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Those who spend [in the cause of Allah] during ease and hardship and ***who restrain their anger*** *and who pardon people — and Allah loves the doers of good.* (3:134)

This verse talks about three characteristics that Allah (swt) loves in his doers of good. One of them is that they restrain their anger (والْكَاظِمِينَ الْغَيْظ). The word kāẓim comes from the root word kaẓm (كَظْم). In the olden days, they would fill water in pouches. When the pouches would become completely full and they wanted to tie them, this action of tying them is called kaẓm.

Kaẓm, in relation to anger, is speaking about those people who become full of anger, but just like the pouch is closed when it is full of water, they also restrain their anger. Ghayẓ (غَيْظ) is when you are very angry.

So, Kāẓimīnal Ghayẓ refers to a person who wants to explode with anger, but restrains himself or herself.

The Noble Prophet (ṣ) has said:

مَنْ كَظَمَ غَيْظاً وَ هُوَ قَادِرٌ عَلٰى إِنْفَاذِهِ
مَلاَءَ اللّٰهُ أَمْناً وَ إِيْمَاناً

Whoever restrains their anger while they have the power to express their anger — Allah will fill their hearts with peace and faith.

Imām Mūsā al-Kāzim (ʿa) was given the title al-Kāẓim for this reason. He is the ideal example of one who swallowed and restrained his anger. He was treated harshly and imprisoned by oppressors right until his martyrdom in prison, but he controlled his anger and bore it with patience.

Tips on Controlling Anger

1. **Perform wuḍūʾ**

Prophet Muḥammad (ṣ) has said, *"Surely, anger is from Shayṭān, and Shayṭān is created from fire. And the fire is extinguished with water. Therefore, whenever one is overtaken with anger, he should make wuḍūʾ."*

Wuḍūʾ has a calming effect on the body, and cools it down. It also makes us remember Allah (swt), so we gain control over our self again.

2. **Change positions**

Imām ʿAlī (ʿa) has said, *"Should any of you be faced with anger, he should sit down if standing and lie down if sitting."*

3. **Remember Allah (swt)**

When you're angry, take a deep breath and try to remember Allah (swt). Almighty Allah (swt) has said, *"O son of Ādam! Remember Me in anger so that I remember you when you deserve my wrath, and I do not destroy you."*

If we do get angry at someone, we should try to adapt Allah's characteristics. Allah (swt) is All-Forgiving with His infinite Mercy, so we should also try not to become or stay angry and instead forgive other people.

THE CHAMPION OF ALL CHAMPIONS

One day, a group of youth were having a weight lifting competition. By lifting heavy rocks and stones, they wanted to see who amongst them was the strongest. It was an intresting event to watch. Apart from the competitors children, teenagers, youth, and adults had gathered to find out their champion.

Each weightlifter would lift a rock and hold it above his head for others to witness his strength. The weight lifters sweated and huffed and puffed as they took turns lifting heavier and heavier rocks. They all seemed very strong; but who was the strongest? They all wanted to know. Whoever could hold the heaviest object, above his head would be the champion of the competition. All the participants wanted to be the champion.

Prophet Muḥammad (ṣ) was walking in the neighborhood when he saw the young weightlifters.

He came closer and asked them, "What are you doing?"

They answered, "We are having a weightlifting competition to see which one of us is the strongest."

The Prophet (ṣ) said, "The strongest among you is the one who controls his anger when he is angry."

The Prophet (ṣ) had just decided who the champion was. There was pin drop silence for a while. Their eyes fell on the big, heavy rocks they were trying to lift to prove their strength. They thought about their daily lives. Controlling their anger was harder than lifting these weights. They realized that a real champion is someone who can lift heavy weights, which most beasts of burden do best.

Activity 7.1: Review of Anger

Answer the following questions from the lesson.

1. Whom does the Qurʾān describe as the "Kāẓimīnal ghayẓ?"

   The Qurʾān describes the mūhsinīn (good-doers) as the kāẓimīnal ghayẓ.

2. What does Imām Mūsā al-Kāẓim's title mean? Why was he given this title?

   The title "al-Kāẓim" means "the one who swallows his anger." He was given this title because he was treated harshly and even put in prison, but he was patient and controlled his anger.

3. What are some things you can do to control your anger?

   You can control your anger by doing wuḍūʿ, changing positions, and remembering Allah (swt).

4. You spend weeks creating the perfect project for the science fair at school. Your solar system is perfect, and you are sure that you will win the prize this year. You wake up the morning of the science fair and find that your little sister decided to use your model as a toy and destroyed your entire project. You don't have enough time to fix it. You're so angry at her. What should you do in this situation?

   In this situation, you should take a deep breath. You should leave the room and go do wuḍūʿ so you calm down. Then, come back in the room and assess the damage. See if you can fix the project at all. If not, you should have your mom write a note or call your teacher and tell them about the situation. Ask if you can have an extension to redo your project. Maybe you'll be able to do an even better job the second time!

Lesson 8.1: Jealousy (الحَسَد)

There are three kinds of people in this world:

1. The first group of people do not pay much attention to the fact that someone is doing better than them or has more than them. They just carry on with their own lives.
2. The second group of people are those who when they see other people doing well, they are motivated to try harder to achieve success like their friends. This is referred to as ghibtah, and is a positive attribute.
3. The third group of people are those who do not like to see others doing well and being happy. They wish that something bad happens to others so that they do not succeed. This way of thinking is called Jealousy (al-ḥasad الحَسَد in Arabic) and is hated by Allah (swt).

REFLECTION: Which group do you honestly think you are in?

Allah (swt) says in the Noble Qurʾān:

"And do not be jealous of those things that Allah has given as sacrifices more freely to some of you more than others; for men shall have of what they earn, and women will have of what they earn; But ask Allah for His bounty. For Allah has full knowledge over all things." (4:32)

Jealousy

Allah (swt) says in the Noble Qurʾān:

"Are they jealous of others because of what Allah has given them of His grace?" (4:54)

When you are jealous, in reality, you believe that Allah (swt) was unfair to give someone something. Through this action, you are questioning Allah's judgment and how He distributes His blessings.

There once was a man who had a farm. His neighbor also had a farm. One day the man saw that his neighbor's cow was giving plenty of milk, and the milk was sweet and tasted excellent. The man did not like it and felt very angry that his neighbor should have such a good cow. Then Shayṭān came to the man and asked him what the problem was. The man pointed to the cow and said, "Look what a wonderful cow my neighbor has." Shayṭān replied, "Is that all, I will give you ten cows like that." The man answered, "I don't want even one cow like that; I just don't want my neighbor to have it!"

Hābīl and Qābīl

In order to see how much damage jealousy can do, we only have to look at what happened with the sons of Prophet Ādam (ʿa): Hābīl and Qābīl.

One day, Prophet Ādam (ʿa) asked his sons Hābīl and Qābīl to bring a sacrifice for Allah (swt), and whoever's sacrifice was accepted by Allah (swt), he would be the successor of Prophet Ādam (ʿa).

Hābīl, who was a shepherd, brought the best animal that he had to give to Allah (swt). Qābīl, who was a farmer, brought some rotten corn, as he thought to himself that Allah (swt) does not eat, so why should he take good corn? Qābīl did not realize that although it is true that Allah (swt) does not eat, Allah (swt) has told us that when you give a sacrifice to anyone, give the best you can give.

Allah (swt), of course, accepted Hābīl's sacrifice, as he had given the best he could. This made Qābīl very jealous of Hābīl. Qābīl was so jealous that his brother was going to succeed his father that he killed his own brother.

Only after he had done such a bad thing did he stop to think and felt very sorry for what he had done, but it was too late.

So, you see, when you are jealous, you stop thinking logically and make bad decisions that have bad results (e.g., Qābīl's killing of his brother still did not make him the successor of Prophet Ādam (ʿa)).

Imām ʿAlī (ʿa) once said:

A jealous person can never be a leader of men.

If you have a jealous person for a leader, then he will always be worried about himself and will never want anyone else to have anything good. A person like this could never do well for his followers.

Imām ʿAlī (ʿa) has also said:

Jealousy eats up good deeds like a fire consumes wood.

Activity 8.1: Review of Jealousy

Answer the following questions from the lesson.

1. In the boxes below, write the different groups of people.

People who do not pay too much attention to others around them	People who see others doing well and are motivated to be like them	People who do not like seeing others happy or doing well

2. How can your jealousy of someone show your distrust in Allah (swt)?

   If you are jealous of others, this means that you believe Allah (swt) was unfair because He gave someone something that He did not give you. You are questioning His judgment and distribution of blessings.

3. Write down three ways jealousy can harm you.

   1. Jealousy can consume your good deeds just like fire consumes wood.
   2. Jealousy can stop you from thinking logically and make you make bad choices.
   3. Jealousy can prevent you from becoming a leader.

4. Write down what you may be envious of or jealous of when you see your friends. Don't feel shy, since many of us have these feelings. Talking about them and becoming aware of them is the first step toward helping yourself correct them.

   I may be envious when my friend gets a new iPad because I've been wanting an iPad for a long time. But I have to remind myself that I have so many other blessings alḥamdulillāh, and I will get an iPad if and when Allah (swt) wants me to have one.

Lesson 9.1: Patience (الصبر)

Patience (al-Ṣabr الصبر) means to be able to wait quietly in times of difficulty and hardship. It also means to be tolerant.

Prophet Muḥammad (ṣ) has said:

Patience is half of faith.

This means that if a person can stay patient even after hardship, then that person has taken a BIG step toward understanding his/her faith.

Allah (swt) says in the Noble Qurʾān:

…Indeed Allah is with those who have ṣabr. (2:153)

In the above āyah, we are told that if we have ṣabr (patience) then Allah (swt) is there with us, and we know that if Allah (swt) is with us, then we have nothing to worry about.

Allah (swt) has also said in the Qurʾān:

And give glad tidings to the patient ones who, when misfortune befalls them, they say, 'Surely we are from Allah, and to Him we shall return.' Those are the ones upon whom are blessings from their Lord and His mercy; and they are the ones who are rightly guided. (2:156-157)

In English, there is a phrase that says, "Patience is a virtue," which means that it is an excellent quality for a person to have patience.

Allah (swt) tells us in the Noble Qurʾān:

Verily, mankind is at a loss,

except for those who believe,

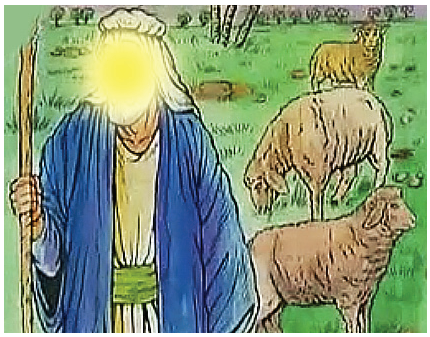
advise each other toward the truth and patience. (103:2-3)

The Noble Prophet (ṣ) has said:

"Ṣabr is [divided] in three parts:

- *Ṣabr in times of hardship — when something goes wrong for you*
- *Ṣabr in regard to obedience — performing all the wājibāt correctly*
- *Ṣabr in regard to disobedience — not committing any ḥarām acts"*

Prophet Ayyūb



The perfect example of ṣabr is the life of Prophet Ayyūb (ʿa). He was blessed with so much — health, children, wealth, land and sheep — but then Shayṭān asked Allah (swt) for power over Prophet Ayyūb's affairs. He claimed that Prophet Ayyūb (ʿa) would remain grateful as long as he had all these blessings, but if they were taken away, then he would turn away from Allah (swt).

Shayṭān then destroyed all of Prophet Ayyūb's animals and property. Worst of all, he killed his children as well. Then, he caused Prophet Ayyūb (ʿa) to contract a horrible disease, because of which his people forced him to leave town.

Even with all this hardship, Prophet Ayyūb (ʿa) remained faithful to Allah (swt), praying and thanking Him for everything. Not only did he have ṣabr, but he also had shukr (gratitude).

The Noble Prophet (ṣ) has said:

Faith is divided into two halves: one half is patience (ṣabr) and the other half is giving thanks (ṣhukr).

The above ḥadīth tells us that in order to have true faith in Islam, we should not only be patient, but also be thankful. So, next time something bad happens to you, not only should you be patient, but also thank Allah (swt) because Allah (swt) knows best.

The Dogs of Medina

Once, a group of people came to our fourth Imām, Imām as-Sajjād (ʿa), and said that they were his Shīʿah.

The Imām (ʿa) asked them what they did when they received something nice. They replied, "We say alḥamdulillāh."

The Imām (ʿa) then asked them what they did when something nice was taken away from them. They replied that they got upset at first, but then they would come to terms with it.

Finally, the Imām (ʿa) asked what they did if they did not get anything. They replied that they did nothing.

Imām (ʿa) replied that these were not the actions of his Shīʿah. These actions were the same as the actions of the dogs of Medina.

When the dogs were given something, they would wag their tails in shukr. When something was taken away from them, they would bark a little (complaining), and then walk away. When they got nothing, they did nothing.

The Imām (ʿa) continued that Shīʿah are those who say "Alḥamdulillāh" when they get something, "Alḥamdulillāh" when something is taken away, and "Alḥamdulillāh" when they get nothing.

Activity 9.1: Review of Patience

Answer the following questions from the lesson.

1. The Noble Prophet (ṣ) said that ṣabr is divided into three parts. In the table below, write the three parts, and give an example of each:

PART	EXAMPLE
Ṣabr in times of hardship	If I lose a family member, I am patient
Ṣabr in regard to obedience	Although it is difficult to fast in the middle of summer, I'm patient
Ṣabr in regard to disobedience	Even though my friends are watching something ḥarām, I don't join in.

2. What did Prophet Ayyūb (ʿa) do when he was faced with hardships? What lesson can we take away from this?

   Prophet Ayyūb (ʿa) was patient and thankful to Allah (swt). This shows us that we, too, should be patient in hardship, and we should thank Allah (swt) for all the blessings He gives us.

3. What did Imām as-Sajjād (ʿa) say about the dogs of Medina? How can we make our characteristics different than the characteristics of these dogs?

   Imām as-Sajjād (ʿa) said the dogs of Medina would wag their tails in shukr when they were given something; bark a little (complaining) when something was taken away, and then walk away; and do nothing when they got nothing.

   We can be different by always being thankful, whether we get something, have something taken away, or don't get something. We should be thankful because we know that whatever Allah (swt) does is best for us.

Lesson 10.1: Hard Work

Islam encourages people to work hard. Allah (swt) has given us the blessing of life so that with hard work, we achieve the best results. Those who do not work hard are lazy and waste the most valuable thing they have: time. Time is so valuable that Allah (swt) swears by time in Sūrah al-ʿAṣr:

وَالْعَصْرِ

I swear by time (103:1)

Hard work means to concentrate and strive toward something until you achieve it. You must have all heard the following English saying:

"If at first you don't succeed,
try, try again."

Islam believes in working hard. If you work hard at something, and that goal is in your best interest, then inshāʾAllāh you will succeed.

Another common English saying is, "It is better to have tried and failed than to not have tried at all."

A true believer works harder than most people. This is because most people work only for this life (i.e. food, house, money, family, etc.). However, the believer works for both this life and the next life.

Ḥalāl Work = Worship

One of our Imāms was once working very hard in the fields. It was hot and sunny, and the Imām (ʿa) was digging up the ground. A person passed by and saw him sweating and working away at the ground.

He said to the Imām (ʿa), "O son of the Prophet (ṣ), have you no shame?"

The Imām (ʿa) looked up from his work and asked "Why, what have I done?"

The man answered, "You are working so hard for this world and are forgetting your God."

The Imām (ʿa) replied, "Doing hard work that is ḥalāl is one of the best forms of worship!"

Some of the best ways to work for the next life are to be fair in this life, pray on time, and help those in need. This shows that Islam is a religion that helps us lead a well-balanced life.

Activity 10.1: Review of Hard Work

Answer the following questions from the lesson.

1. Why is laziness discouraged in Islam?

   Islam discourages laziness because when we are lazy, we waste the biggest blessing Allah (swt) has given us: time. We must take advantage of this blessing of time and life by using our time wisely and working hard.

2. Why does a true believer work harder?

   A true believer works harder because he/she works for both this life and the Hereafter.

3. How can working hard be the same as praying to Allah (swt)?

   Working hard can be the same as praying to Allah (swt) if our intention is to seek Allah's pleasure. If we do something to become closer to Allah (swt), then it is like we are worshiping Him as we work.

4. Write 5 tasks that you will work harder at, and explain how you will form your niyyah to turn these tasks into an act of worship.

TASK	Niyyah
Math Homework	I am doing my math homework so that I can learn more to help and serve others and Allah (swt).
Clean my room	I am cleaning my room because Allah (swt) loves those who are clean.
Help my parents	I am helping my parents because Allah (swt)likes when we help our parents.
Reading	I am reading so that I can increase my knowledge and use it in the way of Allah (swt).
Playing soccer	I am playing soccer so I can exercise and become stronger, so I can be a soldier of the Imām (ʿaj)

Lesson 11.1: Eating & Drinking Manners

THE HUNGRY MAN

Once upon a time, a man felt his stomach growling with hunger. He grabbed his food from his pack, unwrapped the covering on his food and began to eat. His intense hunger drove him to dive into his delicious food immediately. In went the first bite, then the second, and then the third, and thus he continued. Now you see, usually, this man began his meal by saying, “In the name of Allah, the All-Kind, the All-Merciful.”

But today, because he was so hungry, he had completely forgotten!

The hungry man continued to eat until he gradually began to feel satisfied. His food had almost finished, and he had enjoyed every bite of it! It wasn’t until he had a little more than a bite left that he remembered that he had not recited “Bismillāhir Raḥmānir Raḥīm!” Remorsefully, he thought, “Oh no! I did not thank Allah for this wonderful food he has blessed me with before I began to eat.”

Allah (swt) has made plentiful food available for us so that we can satisfy our hunger, grow up healthy and strong, help others and worship Him. He has created plants, trees, herbs, cattle, fish, and much more. When we say bismillāh before we eat, we are showing our appreciation for Allah’s blessings and thank Him for them.

So, before eating the final bite of his food, the man paused and recited, “Bismillāh for my first bite, and for all the rest of them.” The man was not aware that the Prophet (ṣ) had been watching him.

When the Prophet (ṣ) saw that the man eventually remembered to say bismillāh, he smiled. The Prophet (ṣ) turned to his companions and said, “Until this man recited bismillāh, Shayṭān was sharing his meal, but as soon as he recited bismillāh, Shayṭān gave his share back.” You see, even if it’s just before the last bite, remembering to say bismillāh is very important!

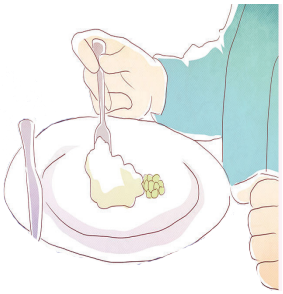
Mustaḥabāt of Eating:

- Always wash your hands before you start eating

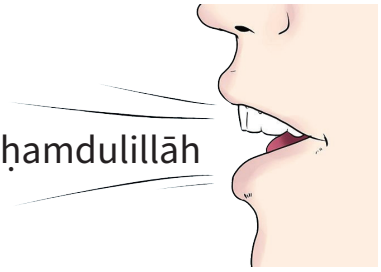
- Before you start eating, say:

- Take a pinch of salt before you begin to eat, as this is also good for your body since it kills bacteria.

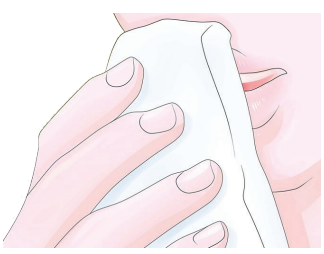
- It is good to eat with your right hand. You should take small bites and chew your food properly.



- Before getting up, take another pinch of salt and say:



- When you're done eating, rinse your mouth, wash your hands, and dry them with a towel.



Makrūhāt of Eating:

- It is makrūh to talk with your mouth full or look at other people's faces or plates while eating.

- Don't eat hot food or blow on it, and always finish all the food on your plate. However, if you're full, then put your food aside and eat it later.

- Do not overeat. Always put a little food on your plate and add more if you are still hungry.

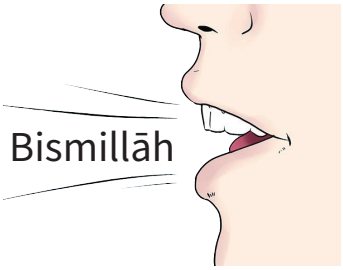
- Do not get up from the table before you have finished your food.

Manners of Drinking

Just like with eating, there are certain mustaḥabāt and makrūhāt when drinking.

Mustaḥabāt	Makrūhāt
Before you drink, say Bismillāhir Raḥmānir Raḥīm	Try not to drink from a glass that has a crack. If you do, do not drink from the side that has the crack
When drinking, do not gulp your drink down at once, but sip it in three times	Don't drink too much water.
When you are done drinking, say alḥamdulillāh	

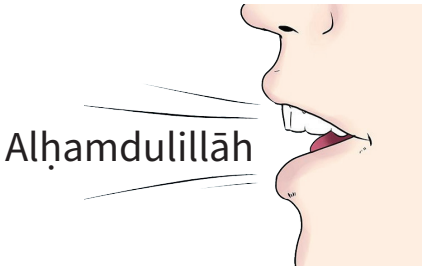
1. Say:



2. Drink Water

Drink water in 3 sips

3. Say:



There is nothing better to drink than water. All creatures of Allah (swt) drink water to survive.

Allah (swt) says in the Noble Qurʾān:

"We made every living thing from water." (21:30)

When you are finished drinking, ask Allah (swt) to send His blessings on Imām Ḥusayn (ʿa), his family, and his companions, and ask Allah (swt) to remove His mercy from his murderers and enemies.

اَلسَّلَامُ عَلَيكَ
يَا أَبَا عَبْدِ اللهِ

Activity 11.1: Fill in the Blanks

Fill in the blanks using the words in the word box (you may use a word twice).

1. Before you start eating, you should _____wash_____ your hands.
2. It is ḥarām to sit at a table that has _____alcohol_____ on it.
3. Before you start eating, you should take a pinch of _____salt_____.
4. You should wait for food to _____cool down_____.
5. You should not eat _____too much_____ food.
6. You should not _____look_____ at other people's food when eating.
7. You should always eat with your _____right_____ hand.
8. When you have finished you should _____wash_____ and _____dry_____ your hands.

Salt	Right	Dry	Look
Wash	Alcohol	Cool down	Too much

Lesson 12.1: Thinking About the Underprivileged

Under-privileged people are people who have serious hardships in life, whether it is in poverty or illness. As such, it does not mean that they are underprivileged in wealth and clothes only, but it includes physical and/or mental problems as well. We have all been created differently, so we should thank Allah (swt) for the blessings He has given us, and if we lack some kind of blessing, such as a physical defect, we should also look at it as a blessing because we can use this challenge as a means to reach Allah (swt) quicker.

You see, all human beings are made out of a soul and body. Our true reality is the soul; our body is just like a car that takes us from this world to the next world. At the end, when you reach your destination, it witll not matter if you got there by car, plane, or train; what is important is that you got there.

In this world, our purpose is to be good servants of Allah (swt) and have good akhlāq. Sometimes, our conditions, like financial and physical shortcomings, help us, and sometimes, they are road bumps that we must overcome. In fact, these road bumps can be blessings that get us to our destination faster, just like we see in the story above.

Making Fun of Others = Making Fun of Allah (swt)

Making fun of someone is equal to making fun of Allah (swt) because they did not create themselves; it was Allah (swt) who created them. We should remember this fact the next time we are tempted to make fun of someone.

It is very important that we try to help those people who are less fortunate than ourselves in whatever way we can, and NEVER tease or make fun of them. If we do this, we are being very unkind, inconsiderate, and thoughtless.

The secret to being considerate is to put yourself in their position and look at life through that person's eyes.

At the end of the day, it is not good enough to just think about the under-privileged. We should do something to help them. At the very least, we should make duʿā and pray for them.

One day, Prophet ʿĪsā (ʿa) saw a woman who was blind and had no arms or feet. He approached her and said, "Salām," and she replied, "As-sālamu ʿalayka yā Rūḥullāh."

Surprised, the Prophet (ʿa) asked, "How did you recognize me?"

She replied, "Allah has taken away my eyes, but has given me a heart full of nūr (light)."

Prophet ʿĪsā (ʿa) saw that this lady was busy reciting the dhikr of Allah.

She then said, "Thank you, Allah, for not giving me eyes, for maybe I would have used them to look at something ḥarām. Thank you, Allah, for not giving me hands, so that I do not use them to eat ḥarām. Thank you, Allah, for not giving me feet, so that I cannot enter a place of sin."

Prophet ʿĪsā (ʿa) was amazed by this lady and her strong belief. Then she said, "Allah has given me the greatest of blessings! He has given me a tongue so I can praise Him, and He has given me a thankful heart and a patient existence."

Activity 12.1: Helping the Underprivileged

In the chart below, write down how you could help someone who has the following challenges.

CHALLENGE	HOW WE CAN HELP
BEING POOR	Donate some items that we're no longer using, or buy them things they need but cannot afford. Donate money or raise money for them.
MISSING A LIMB	Help them with tasks that might be challenging, such as certain chores, grocery shopping, driving, etc.
HAVING A LEARNING DISORDER	Help them with homework they are struggling with and be patient when explaining concepts to them.
HAVING SPECIAL NEEDS	Be patient with them, defend them, be kind, and be friends with them.

Lesson 13.1: Rights of Relatives

Islam places much importance on the rights of others. Hence, relatives, family, and others have certain rights. We should try to act in the way Allah (swt) would like best toward our family.

It is important to be kind to our relatives, help them in any way we can, regularly visit them, call them, or do whatever we can possibly do for them. Allah (swt) says in the Noble Qurʾān:

Indeed, Allah commands justice, kindness, and generosity toward relatives, and He forbids indecency, wrongdoing, and aggression. He advises you so that you may take warning. (16:90)

Below are some of the rights of our relatives, according to Imām as-Sajjād (ʿa) in Risālat al-Ḥuqūq:

Rights of the Mother

The right of your mother is that you know that she carried and nurtured you. She gave you the fruit of her heart, and she protected you with all her being. She did not care if she was hungry as long as you ate, nor did she care if she was thirsty as long as you drank, nor did she care if she was in the sun as long as you were in the shade. She gave up sleep for your sake. She protected you from the heat and cold, all in order that you might belong to her. You will not be able to thank her unless Allah (swt) helps you and gives you success.

Rights of the Father

The right of your father is that you know that he is your root. Without him, you would not be. Whenever you see something you like about yourself, know that your father is the root of its blessing upon you. So, praise Allah (swt) and thank Him in that way. And there is no strength except with Allah (swt).

Rights of the Brother/Sister

The right of your brother is that you know that he is your hand, your might, and your strength. Do not use him as a weapon to disobey Allah (swt) or wrong Allah's creatures. Be sure to help him against his enemy and give him good advice. If he obeys Allah (swt), that is good, but if not, you should honor Allah (swt) more than him. And there is no strength except with Allah (swt).

Activity 13.1: Review of Rights of Relatives

Answer the following questions:

1. Explain in your own words how you should behave toward your father.

   You should be kind to your father and recognize that your good traits come from him.

2. How can you fulfill the rights of your mother?

   You can recognize and thank her for everything she has done for you. You can try your best to help her in any way you can.

3. Suppose your brother befriends the "cool guy" in school. This new friend of his constantly swears, is rude to others, and even steals sometimes. Your brother starts to imitate his new friend and copies his bad behaviors. What is your responsibility toward your brother?

   You should help your brother by giving him advice not to hang out with those friends. Remind him that his behavior is not good when he hangs out with them.

4. If your six year old brother needs to read every day to improve his reading speed, and he expects that you will help him by listening to him read everyday, is he right to expect this from you? Why or why not?

   Yes. The Imām (ʿa) tells us that we should help our brothers/sisters.

Lesson 14.1: Rights of Neighbors

Remember Your Neighbors

There was once a great mujtahid. He was having dinner one day when a messenger from his teacher knocked at his door and said, "Your teacher has said for you to come immediately. He refuses to eat his dinner until he sees you."

The mujtahid quickly left his dinner and rushed to his teacher's house. When he entered the house, his teacher, who looked very upset, said to him:

"It has now been a whole week that your neighbor and his family are without food. Your neighbor asked a grocer for some dates, saying he would pay him when they had the money, but the grocer would not agree. Your neighbor returned empty handed, without any food for his family. How could you not be aware of his problems? Take food for him and sit with him to eat so he does not feel shy, and take this money for him and put it under a cushion or a rug so he does not feel embarrassed. When you have done this, let me know, for I will not eat until then."

From this story, we learn that not only is it important to be aware of our neighbors' needs, but we should also help them in subtle ways, so they don't get embarrassed.

In this country, it is hard to get to know our neighbors because of differences in culture and religion, but small gestures can sometimes break the ice.

For example, when Imām Khomeini was living in Paris, he would always send gifts to his Christian neighbors on Christmas.

One way we can respect our neighbors is by sending them some special treats, not only on Christmas, but also when we have our celebrations, such as Eid ul-Fiṭr. In this way, we can show them that Islam is a peaceful religion and that Muslims are friendly.

Respect for neighbors does not necessarily mean only those people living next door, but all the people that are close to you in your area. We should show consideration toward our neighbors and try not to do things that will inconvenience them. We should also help them in all ways (i.e. give them time and if need be, help them financially.)

Prophet Muḥammad (ṣ) has emphasized the importance of being polite to neighbors so much that his Muslim companions wouldn't have been surprised if he had included them in his will.

Rights of Your Neighbors

In his book Risālat al-Ḥuqūq, Imām as-Sajjād (ʿa) has given us a list of the rights of neighbors:

1. You must protect everything about him/her when he/she is present.
2. He/she must be respected when present.
3. You must help him/her when absent.
4. Do not look for bad things about him/her.
5. If you find out something bad about him/her, cover his/her fault.
6. Do not spy on his/her conversations.
7. When he/she is in trouble, do not leave him/her.
8. When he/she is well off and happy, do not be jealous.
9. Forgive his/her faults.
10. If he/she does not behave well with you, be patient.
11. Be his/her shield if anyone wants to hurt him/her.
12. If you know that he/she will listen to your advice, then advise him/her secretly and not in front of everyone.

Activity 14.1: Review Rights of Neighbors

Answer the following questions:

1. Pick two rights mentioned from Risālat al-Ḥuqūq, and give an example of how you can fulfill those rights.

   - He/she must be respected when present:
     You can greet your neighbor and say hi when you see them, help them, and be polite to them
   - You must help him/her when absent:
     If your neighbor is out of town, you can water their plants and feed their pets.

2. Write down one way you can be nice to your neighbor. Use an example other than the ones mentioned in the reading.

   One way you can be nice to your neighbor is by going over and helping them with chores, especially if they are older. For example, you can help them put away their groceries, water their plants, take out their trash, etc.

3. Suppose you and your neighborhood friends go outside in the evenings to play basketball every day. One day, you find out there is a new child in the neighborhood, but you don't know where this child is from. With your parents' permission, what should you do to ensure your neighbor's rights are being met?

   You can invite the new neighbor to play with you and your friends, and introduce him/her to everyone.

4. Suppose your next door neighbor (and classmate) is sick and cannot get out of bed for the next few days. Write down some ways you could help this neighbor.

   You could help your neighbor by sharing your notes with them, taking their homework to them and helping them with it, and bring them some soup so they feel better.

5. Suppose you have a barbecue at your house on a Sunday evening, and all your friends are over. Nobody is in a rush since it is summer vacation, so all of you are yelling and running around even though it is quite late at night (11:00 p.m.). Are you fulfilling the rights of your neighbor? What should you do?

   No, you are not fulfilling the rights of your neighbor. You should try to be quiet and go inside so that you are not disturbing your neighbors on a work night.

END OF 5TH GRADE:

ASSESSMENT

Grade 5 Assessment

ʿAQĀʾID

Fill in the blanks:

1. Tawḥīd means Allah (swt) is one or the oneness of Allah (swt).
2. As Muslims, we should follow the order of Allah (swt).
3. We are Muslim when we destroy all our idols and obey Allah (swt).
4. The niyyah (intention) for ʿibādah must be solely for Allah (swt).
5. Al-Amīn means the Trustworthy.
6. Māliki yawmid-dīn means Master of the Day of Judgment.
7. Justice means to put everything in its right place.
8. Asmāʾul Ḥusnā means the beautiful and perfect names of Allah (swt).

Answer the following questions.

1. Write two actions in your daily life that you perform for the sake of Allah (swt).

   Answers may vary. Some options:
   1. I pray ṣalāh for the sake of Allah (swt).
   2. I help my parents for the sake of Allah (swt).

2. What does Tawḥīd in ikhlāṣ mean? Give an example.

   Tawḥīd in ikhlāṣ means that you perform your actions only for the sake of Allah (swt), and not just to look good or get praise from others. For example, when I help out in the masjid, I shouldn't do it so that others will say I'm so helpful. I should do it only to please Allah (swt).

3. Name two attributes of Allah (swt) with their meanings.
   - Al-Mālik - the Owner
   - Ar-Rāziq - the Provider
   - Ar-Raḥmān - the All-Kind
   - Ar-Raḥīm - the All-Merciful

4. Mention two duties of Prophets according to Qurʾān.

   1. Teach the people the book and laws of Allah (swt)
   2. Purify the people and teach them akhlāq

5. Write three qualities of an Imām.

   1. He must be chosen by Allah (swt)
   2. He must be maʿṣūm (sinless)
   3. He must have direct support from Allah (swt)
   4. He must be aware of everything that people do
   5. He must be aware of all the needs of mankind
   6. He must be the only active Imām at that time

6. Why do we need an Imām when we have the Qurʾān to guide us?

   Muslims are not able to fully understand the Qurʾān on their own. We need someone who can interpret the Qurʾān correctly and unite everyone on the actual meaning of the Qurʾān.

7. Why is our living Imām (ʿaj) in ghaybah?

   Our living Imām (ʿaj) is in ghaybah to be protected from the enemies of Islam. He will stay in ghaybah until he has enough followers who can help him establish justice on this earth.

8. How can we prepare ourselves to meet our living Imām (ʿaj)?

   We can prepare ourselves to meet our living Imām (ʿaj) by struggling in the way of Allah (swt). We should prepare ourselves, families, and communities physically and spiritually to support the Imām (ʿaj).

9. Explain the following terms related to Qiyāmah:
   a. Maḥshar:

      The maḥshar is a large open field where everyone will be gathered on the Day of Judgment.

   b. Blowing of the trumpet:

      Angel Isrāfīl will blow the trumpet on the Day of Judgment, and everyone will fall unconscious and die. Then, Angel Isrāfīl will be brought back to life and he will blow the trumpet again, and everyone will come back to life.

FIQH

Fill in the missing wājib acts of ṣalāh:

1. Niyyah
2. Takbīratul Iḥrām
3. Qiyām
4. Rukūʿ
5. Sajdatayn
6. Qirāʾah
7. Dhikr
8. Tashahhud
9. Salām
10. Tartīb
11. Muwālāt

Fill in the missing wājib acts of ṣalāh:

1. The first wājib rukn of ṣalāh is _____niyyah_____.
2. Takbīr means _____Allah (swt) is the Greatest_____.
3. Our ṣalāh begins when we perform _____takbīratul iḥrām_____.
4. There are _____seven_____ parts of our body that must touch the ground during sajdah.
5. There are _____twelve_____mubṭilāt of ṣalāh.
6. Adhān and iqāmah are _____mustaḥab_____.
7. When a person is saying adhān, it is mustaḥab to face the direction of the _____qiblah_____.
8. The adhān and iqāmah should be recited in the _____Arabic_____ language.
9. The adhān and iqāmah should be said after the time of _____ṣalāh_____ has arrived.
10. Al-Ḥajar al-Aswad is a _____black_____colored stone on the Kaʿbah from _____Heaven_____.
11. A stone with the footprint of Nabī Ibrāhīm (ʿa) near the Kaʿbah is known as _____Maqām Ibrāhīm_____.
12. Before going to Ḥajj you must be sure that the money you are using is _____clean and pure_____.
13. Mīqāt is the place where pilgrims put on their _____iḥrām_____.
14. The stay at ʿArafah is known as _____wuqūf_____.

Sort the following muṭahhirāt into their respective groups.

Water	Islam	Earth	Intiqāl	Sun
Istibrāʾ	Istiḥālah	Tabʿīyyah	Ghaybat ul-Muslim	

Write the wājib and mustaḥab actions of wuḍūʾ in the given columns

GROUP A Nature	**GROUP B** Physical Change	**GROUP C** Spiritual Change
Water	Intiqāl	Islam
Sun	Istibrāʾ	Tabʿīyyah
Earth	Istiḥālah	Ghaybatul Muslim

WĀJIB	**MUSTAḤAB**
Niyyah	Washing the hands
Washing the face	Washing the mouth
Washing the arms	Washing the nose
Wiping the head	
Wiping the feet	

True or False?

1. The things that make the wuḍūʾ bāṭil also make your ṣalāh bāṭil. **(T)** F
2. There are 10 mubṭilāt of ṣalāh. T **(F)**
3. Saying "Āmīn" after Sūrah al-Fātiḥah makes your ṣalāh bāṭil. **(T)** F
4. Laughing doesn't make your ṣalāh bāṭil. T **(F)**
5. Your ṣalāh will not be bāṭil if you speak in ṣalāh. T **(F)**

Answer the following questions.

1. What are muṭahhirāt?

   Muṭahhirāt are purifying agents that make najis things tāhir.

2. Name the most common purifying agent and two different types of this muṭahhir.

   The most common muṭahhir is water. Different types include well water, rain water, kurr water, and running water.

3. How can you make a najis item ṭāhir?

   You can make a najis item ṭāhir by using one of the muṭahhirāt.

4. Name the four mubṭilāt of wuḍūʾ.

   1. Sleeping
   2. Becoming unconscious
   3. Passing gas
   4. Using the restroom

5. Explain how to perform ghusl at-tartībī.

   Ghusl at-tartībī is where you wash yourself in stages. First, you wash your head and neck. Then, you wash the right side of your body. Finally, you wash the left side of your body.

6. Name two conditions for performing tayammum.

   You can perform tayammum if there is no water available, or there is water available, but I cannot use it for a valid reason or because it will cause harm.

7. Why is ṣalātul jamāʿah important?

   Ṣalātul jamāʿah is important because it creates unity and brotherhood/sisterhood between the Muslims.

8. How many rukūʿs are there in each rakʿah of Ṣalātul Āyāt?

   There are 5 rukūʿs in each rakʿah of Ṣalātul Āyāt.

9. When and why do we offer Ṣalātul Āyāt?

   We offer Ṣalātul Āyāt whenever there are certain natural occurrances, such as earthquakes and eclipses. We offer Ṣalātul Āyāt to remind ourselves of Allah's power, since these are all signs of Allah (swt).

10. Mention two ways your senses take part in fasting.

- Your eyes take part in fasting by not looking at anything ḥarām, like ḥarām TV shows.
- Your ears take part in fasting by not listening to anything ḥarām, like ḥarām music or language.

11. Calculate how much khums you should pay if you have the following amount saved:

a. $200:

$200 x 20% = $40

b. $500:

$500 x 20% = $100

12. What is jihādul akbar? Give an example.

Jiḥadul akbar means the greater jihād. This is the struggle between the soul and desires. An example is when you really want to eat some pepperoni pizza, but because it is ḥarām, you do not eat it.

13. What is tawallī?

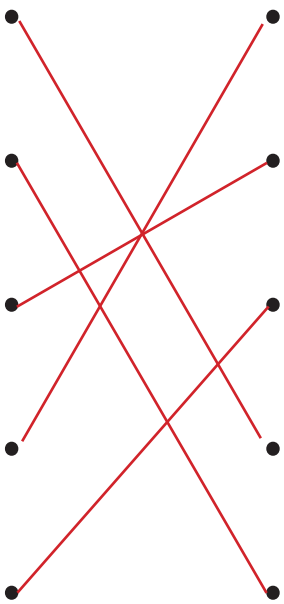
Tawallī is loving the Ahlul Bayt (ʿa) and their followers.

14. Mention one way you can do amr bil maʿrūf and nahy ʻanil munkar.

One way you can do amr bil maʿrūf and nahy ʿanil munkar is by advising your friend not to be mean to her sister, and to instead include her when the two of you are playing.

HISTORY

Match the Prophet with his attribute.



1. Prophet Mūsā (ʿa)
2. Prophet Dāwūd (ʿa)
3. Prophet ʿĪsā (ʿa)
4. Prophet Muḥammad (ṣ)
5. Prophet Sulaymān (ʿa)

a. Miracle of the Qurʾān
b. Miracle of giving eyesight to the blind and bringing the dead back to life
c. Knew the languages of all birds and animals
d. Ability to change his walking stick into a huge serpent that was real
e. Blessed with a beautiful voice

Fill in the blanks:

1. ʿAbdul Muṭṭalib was the _____grandfather_____ of our Noble Prophet (ṣ).
2. A _____standard bearer_____ is a soldier who is responsible for carrying his army's flag.
3. ʿAbdul Muṭṭalib was the son of _____Hāshim_____.
4. Before his death, ʿAbdul Muṭṭalib made his son _____Abū Ṭālib_____ responsible for taking care of the Noble Prophet (ṣ).
5. Fāṭimah bint Asad was the _____aunt_____ of the Noble Prophet (ṣ).
6. The Noble Prophet (ṣ) was _____five_____ years old when his mother died.
7. _____Abū Ṭālib_____ was the uncle of the Prophet (ṣ) who took care of him after his grandfather died.
8. Lady Khadījah was known as the _____Princess of Arabia_____.

9. The enemies of the Noble Prophet (ṣ) called him Abtar.

10. Sūrah al-Kawthar was the answer given by Allah (swt) to the Prophet's enemies.

11. The Noble Prophet (ṣ) used to spend a lot of time in prayers in the cave of Mount Hirāʾ.

12. The first revelation was brought to the Prophet (ṣ) by Angel Jabrāʾīl (ʿa).

13. Lady Khadījah was the first woman to accept Islam.

14. Hijrah means migration.

15. Jaʿfar ibn Abū Ṭālib was the brother of Imām ʿAlī (ʿa).

16. Christians believed that Prophet ʿĪsā was the son of God.

17. The first hijrah in Islam took place in the land of Abyssinia.

18. Jaʿfar bin Abū Ṭālib recited verses from Sūrah Maryam at the request of King Negus.

19. The journey of Miʿrāj started from the house of Umm Hānī.

20. Burāq is the winged animal that was used for Miʿrāj.

21. The Noble Prophet (ṣ) went from Masjid al-Ḥarām (the Kaʿbah) to Masjid al-Aqṣā.

22. Prophet Muḥammad (ṣ) offered a two rakaʿāt ṣalāh at the Mountain of Sinai, where Allah (swt) spoke with Prophet Mūsā (ʿa).

23. The Qurʾān has 114 sūrahs, or chapters.

24. The Qurʾān is divided into 30 juz, or parts.

25. Sūrahs that were revealed in Mecca are called Makkī sūrahs.

26. The first sūrah of Qurʾān is Sūrah al-Fātiḥah.

27. The longest sūrah of Qurʾān is Sūrah al-Baqarah.

28. Sūrah al-Kawthar has _____three_____ āyāt.

29. The Qurʾān was revealed over a period of _____23_____ years.

Match the information in Column A with Column B.

Column A	Column B
1. Birth month of the Prophet (ṣ)	a. Banī Hāshim
2. Mother of the Prophet (ṣ)	b. Friday
3. Foster mother of the Prophet (ṣ)	c. Mecca
4. One who is worthy of praise	d. Muḥammad (ṣ)
5. The tribe of the Prophet (ṣ)	e. Rabīʿ ul-Awwal
6. The day the Prophet (ṣ) was born	f. 5 years
7. The Prophet (ṣ) was born here	g. Āminah
8. The Prophet (ṣ) stayed with his foster mother for this long	h. Ḥalīmah

True or False?

1. The Noble Qurʾān has 13 chapters, or sūrahs. **T** **(F)**
   False
2. The 30 juz of Qurʾān are divided into 120 ḥizb (sub-parts) or ḥizb. **T** **(F)**
   False every Juz is divided into 4 Hizb (groups) which means the Quran has 120 Hizbs in total
3. Sūrahs revealed in Mecca are known as Madanī sūrahs. **T** **(F)**
   False
4. The first sūrah of the Qurʾān is Sūrah al-Ikhlāṣ. **T** **(F)**
   False
5. Sūrah al-Kawthar has 5 āyāt. **T** **(F)**
   False
6. Sūrah al-Baqarah is the longest sūrah of the Qurʾān **(T)** **F**
   True
7. The Qurʾān was revealed over a period of 23 years **(T)** **F**
   True
8. During the first 13 years of his life, the Noble Prophet (ṣ) was in Mecca. **T** **(F)**
   False, meaning it was longer, true in the sense that he was in Mecca from 0-13.

Answer the following questions.

1. Why did even the enemies leave their belongings with the Prophet (ṣ)?

   The enemies left their belongings with the Prophet (ṣ) because they knew he was the most honest and trustworthy.

2. Who conducted the marriage ceremony of the Noble Prophet (ṣ) and Lady Khadījah?

   Abū Ṭālib conducted the marriage ceremony of the Prophet (ṣ) and Lady Khadījah.

3. Name one lesson you have learned from the life of Lady Khadījah and give an example from history to show why.

   One lesson I have learned from the life of Lady Khadījah is to be generous and selfless. An example from history that shows these traits is when she used her wealth to buy and free Muslim slaves from their oppressive masters.

4. Why did only a few people become Muslim in the first three years?

   Only a few people became Muslim in the first three years because the Prophet (ṣ) did not spread the message widely. He was only preaching to a few select people.

5. What was the event of Daʿwat Dhul ʿAshīrah?

   Daʿwat Dhul ʿAshīrah was when the Prophet (ṣ) invited his near relatives to a large feast to invite them to Islam.

6. List two things that were revealed to the Noble Prophet (ṣ) during the time of Miʿrāj.

   1. The command for the five daily prayers (ṣalāt)
   2. The delegation of Imām ʿAlī (ʿa) as the first Imām and successor after the Prophet (ṣ).

7. Who nominated Muʿāwiyah as a governor of Syria?

   ʿUthmān

8. Who was killed in Kūfah and what was his relation with Imām Ḥusayn (ʿa)?

   Muslim ibn ʿAqīl was the cousin of Imām Ḥusayn (ʿa) and he was killed in Kūfah.

9. Name two sons of Imām Ḥasan (ʿa) who were martyred in Karbalāʾ.

   ʿAbdullāh ibn Ḥasan (ʿa) and Qāsim ibn Ḥasan (ʿa)

10. How can you help in spreading Islam in your community?

    By being a good role model and having good akhlāq and behavior, I can help spread Islam in my community. I will show others through my actions.

STEPS TO PERFECTION

An Islamic Curriculum For Children

The *Steps to Perfection* 5th grade curriculum strives to build upon the development of a strong Islamic foundation, which began from the kindergarten book. The ʿAqāʾid section entails a review of the the Uṣūl ad-Dīn (Roots of Religion), and then delves deeper into each of these principles. In this grade, students learn more about tawhīd and its different levels and applications, as well as the different types of Allah's attributes. The Fiqh unit consists of relevant topics, with integrated activities, to make the concepts more interactive, tangible, and practical for students. The History section focuses on analyzing the life of our Noble Prophet (ṣ) through an in-depth look at the first half of his life before the ḥijrah. In this section, students will learn about the beginning and spread of Islam in the early years. The Akhlāq section has been made aesthetically-pleasing through colorful illustrations, aḥādīth, and āyāt from the Qurʾān that delve into topics related to dealing with society and others, such as mocking, gossiping, and jealousy.

SABA

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